

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the
Luther · League · of America

A Prayer for the Nation

"Almighty God! We make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection for one another and for their fellow citizens at large; and finally that thou wilt most graciously be pleased to dispose us all to justice, to love mercy, and to demean ourselves with that charity, humiliation and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation.

"Grant our supplication, we beseech thee, through our Lord Jesus Christ. Amen."

GEORGE WASHINGTON.

The Luther League



of America

THE YOUNG PEOPLE'S ORGANIZATION

of the

UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia

Pennsylvania

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Luther League Review



The Weather and the Luther League Spirit

REV. D. G. JAXHEIMER

THE weather is always a safe subject upon which to speak. People seldom disagree on this universal and every day topic, and even if they do slightly, there will be no hard feelings to follow such a discussion!

Church people know what a devastating effect the hot summer months have upon the congregation's work and life. There is a general "let up" in activities. Now, this condition is bound to find its way into the ranks of the Luther League. Some leagues "close down" for the summer. It is certain, however, that the spirit manifested during the winter months must not die entirely nor dare the personal contacts formed at those times be broken altogether.

The purpose of this article is to suggest that outings, socials, hikes, lawn parties, etc., be conducted by the Luther Leagues to keep their spirit alive and contacts unbroken. It will be easier to start up in the fall, if this suggestion is followed, and it furnishes a splendid opportunity to interest young people in the congregation who have not joined the League and who you ought to "work."

In Its Essential Message, Why Does Not the Bible Prove Itself?

IF you or I should dig up, in some mound in China, an ancient document entitled, "*Recipe for Making Gunpowder*," dated some 2,000 years ago, which after sketching the founding of the empire and some past and present events, proceeded to disclose what it termed the most wonderful discovery in all time,—which would place in the hands of its happy possessor a mighty power,—and closed somewhat as follows:—"Mix saltpeter, charcoal, and sulphur together in certain (given) proportions and they will produce *gunpowder*,"—what would be the best way to test the truth of this recipe? Would it be to argue about its authorship, age, or to criticize its early historical accounts? Or would it be to mix the ingredients together in the proportions named, and *touch a match to the mixture*?

If it exploded and we found it was indeed gunpowder, would not this be the *best possible proof of the truth of that recipe*? If the mixture made by following the directions of the recipe produced *gunpowder*,—would not the recipe thereby *prove its truth*,—that is, *the truth of its essentially vital part*?

In other words, if a writing or document says that certain results will follow a certain course of action, and we want to test the truth of that document,—if we follow out the course of action prescribed by it and *the promised results follow*,—would not this *prove the truth of that document*?—and *in the most satisfactory manner*? Is not this testing of the document *by actual trial*, better than arguing about it? Are not *actual results the best possible proof* in the world?

What better proof could we have of its truth?

Now how is it with the Bible?

After tracing down the history of a people from their earliest beginnings, the Bible finally tells of Christ and of His teachings;—that if men will accept and follow Him, certain results will follow in their lives.

What is the best way to test the truth of His teachings?

Is it to argue about the preceding historical accounts, and their authorship?—whether two men or one wrote each of them?—or even as to who wrote down His teachings?

What useful purpose do such lines of investigation or criticism serve?

Is not the better course to do with these teachings precisely what was done with the recipe for making gunpowder? Instead of

arguing about them, why not put them *to the test*? If followed out, and the *promised results are produced*,—why is not that the most satisfactory of all proofs of the truth?

And if this, the best, it is submitted, all possible tests, is applied to Christ's teachings,—what is the result?

First of all, what does He say will follow? That those who in heart truly accept and follow Him, will bear the "fruit" (John 13:2,5,6) of joy and unselfish love (V. 12, 13), and thus will gradually grow in His likeness,—that is, of unselfish love, and self-sacrificing helpfulness.

Has His way been thus tested? It has. If we will but open our eyes, we can see the tests going on all about us.

Take, for instance, such a man as the late Jerry McCauley of New York City, once a river thief and some say even worse, who was led in a humble Mission to accept Christ as Saviour and live for Him. Turning from his past life of crime to humbly follow Him, his newly found and newly chosen Master, he established the Mission in 32nd Street, bearing his name, known throughout the city, and the land, where hundreds,—thousands,—of down-and-outs have been brought in like manner to a better life. At his funeral the late Dr. Hall began his funeral address by saying, "Here lies the body of one of the most useful men in New York City."

Take the case of the late Dwight Moody, who, at the age of 16, through a Sunday School teacher, was led to accept Christ as Saviour and follow Him;—a youth who not even a grammar school education, who later, surrendering business and a growing salary of \$5,000 a year, gave himself up wholeheartedly to God's service, without a dollar of assured salary,—became the world-wide Evangelist so well known, and the instrument in leading tens of thousands and tens of thousands to his Saviour,—the founder of the Northfield schools of the Chicago Bible Institute, from which today over 1,000 students graduate annually to lives of Christian service;—and who also founded the Northfield Conference, followed at a number of other centers throughout our land.

These are but one or two of the striking instances which surround us and similar humbler instances can be found in all walks of life,—if we open our eyes to observe them.

These men accepted and followed

Was not the change Christ said would follow, wrought in their lives? From sin and preying upon the public was not the change wrought in Jerry McCauley's nature of turning to God and of devoting his life to helping and benefiting humanity? Did he not grow from a likeness to the thief (on the cross) into a likeness of the Saviour,—of unselfish love and helpfulness,—in a word,—into a life of self-sacrificing devotion to the welfare and salvation of others?

Was not a similar change wrought in the life of the late D. L. Moody,—i. e., the change from a purely *business* life to a similar life of *devoted* service to the salvation of others?

In these lives of Jerry McCauley and of D. L. Moody, who forsaking all else, followed Christ and His teachings, *did not the results promised in the Bible*—the unselfish love, with all its attendant traits of helpfulness, self-sacrifice and right living,—*all come true?*

And do not the same results show themselves in thousands,—nay in tens of thousands—of *other* lives about us who have accepted Him in their hearts and follow Him in their lives?—i. e., in the lives of ministers, missionaries, evangelists,—of humble Sunday School teachers (through a devoted one of whom it was that the late D. L. Moody was led to accept and follow Christ,—who thus, in God's hands, was the instrument of winning to Him one who, in turn, become the instrument, likewise under God, of winning untold thousands into the Eternal Kingdom, throughout this land and abroad)—and also in the lives of thousands of other consecrated devoted laborers in all branches of the Master's service the world over?

If we look round about us, with our eyes open, may we not discern some one or more such changed, devoted lives who have given their hearts and lives to the Master and are *in their hearts* as in their lives, following Him? I think we may. *He hath not left Himself without a witness.*

Are not these and other changed lives,—changed by following and after following Him and His teachings,—the *very best possible proofs of the truth of His teachings* and of that message?

If not, *what better proofs could there be?*

Christ Himself said, "My teaching is not mine, but His that sent me." If "any man *willeth* to do His will, he *shall know* of the teaching, *whether it is of God*, or whether I speak from myself." (John 7:16, 17RV.)

Christ thus *invited* putting His teaching to the test of actual practice, and these are the proofs,—the *irrefragable proofs* of today and of all time.

With such test and proofs in our posses-

sion what need have we of arguments as to whether one man or two wrote down the narratives which have brought down to us these gems of vital truth?

Do not these truths when loyally followed, *prove themselves?*

If so,—and it is submitted that they do,—*what need have we of further proofs*, save as we from time to time, *continually note* them afresh in the changed or changing lives of others about us?

And if this be so,—and it is submitted in all candor that it is,—then why does not the Bible,—that is, *its essential, its vital message*,—like the recipe for making gunpowder,—upon being put to the test of *actual practical personal experience*,—*thereby prove itself?*

Just as the recipe for gunpowder *proved its own truth*, by making the article it *claimed to make*, why does not the Bible in like manner *prove its own truth*, by causing in the lives of men, women, and even children,—*those changes which it promised would follow* in the lives of those who accept and loyally follow its teachings?

Can these changed lives about us, or these proofs of the truth of the Bible be successfully *controverted?* It is submitted that they cannot be.

And if this be true,—as it is submitted it is,—then *why does not the Bible's essential message of Christ's salvation indeed prove itself?*

UNGRATEFUL ARAB BEGGAR

There is a story of an Arab beggar who sat at the gate of a rich man's house on whose bounty he depended. One day the rich man needed a messenger for instant service and seeing the beggar called upon him, whereupon the beggar haughtily replied: "I solicit alms, I do not run errands." Is not this the practical reply of the thousands who claim God's grace and yet refuse to have a part in carrying His urgent message to the lost?

THE AMERICANS' CREED

"I believe in the United States of America as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a Democracy in a Republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable, established upon those principles of Freedom, Equality, Justice and Humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies."

A Manly Young Man (Daniel)

By REV. J. B. BAKER, D.D.

SELF conquest is a terrible battle and most of us leave it a draw. Daniel didn't, because he did his hardest fighting in the beginning. Of course, Christian people understand the symbolism of the whole story of Daniel. It is a parable, a lasso thrown around the thought of conquest through simple living.

This is a hard day in which to live simply. Everything seems to have gone over to jazz. We recently attended a book auction in a seminary where the auctioneer, a student, occasionally cried out, "Jazz up, fellows, that's no price." Knee skirts, cootie garages, jazz music, cheek dances, banana splits, uncensored movies, disquieting fiction, have made simple living almost a myth among young people. However, that's the price for piety as well as learning.

Daniel was willing to pay it and lives today; the princes were not, and these many centuries they are dead, rotten and forgotten. Which will you have?

It is of the nature of youth to be prodigal with its strength and defy exhaustion. If it is not seen in one way it is in another. To the youthful tendency to dissipation is often the added foolish extravagances of indulgent parents. Senator Dollivar said: "If I had a hundred thousand dollars, and a boy, I would keep them apart." That is wisdom deep enough for elephants to swim in, but few have it, except those who do not have the hundred thousand.

However, to the point. Why this simple living? To live long, think clearly, judge accurately, work hard, enjoy the sunshine, the air, the rose, the music of the bird, the radiance of sunset, comradeship with God. What can a gluttoned gourmand find with his spongy eyes, his coated tongue and his gouty toe?

The very things which in moderation would give pleasure throughout his whole life soon turn to ashes. The simple livers like Daniel wear the king's necklace and share his kingdom with him.

When Edison was perfecting his electric light he locked himself in his laboratory, and refused to see any one. When the artist was painting the ceiling of the Vatican he drew his lunch up by a string in a bucket, and only went down from his scaffold at long intervals. All great things have been done with the world dismissed.

But personal supremacy is not the only ground for simple living. There is a higher motive than that. The body is the temple of the Holy Ghost. A temple is no place for the rubbish of the world.

The most guarded and most garnished places in the world are its temples—except the human kind. A body diseased from unrestrained indulgences is not only a special delivery letter to the undertaker, but an insult to God.

This higher ground for purity of life was given by the Catholics as the explanation why fewer Catholics were found with venereal diseases during the war than Protestants.

The Protestants too often urge it because of its physical value, whereas the Catholics urge it as a duty to God who made the body. They pitched their tent on higher ground and developed a sturdier race.

All of Daniel's self-discipline was relative to God. He didn't want the king's meat because 'way back at Sinai there was "Thus saith the Lord" against it.

Blessed, thrice blessed, is the youth who hears the voice of God across the centuries and acts as though God was standing before him.

Keep clean, young men, for there is little manliness, if any, without.

Some day, if you have not already done so, you will take one of God's sweetest creations to you, and you will want her to be as pure as the falling snow. She has as good a right to expect the same from you. Don't give her a patched up libertine for an angel. You'll blight her life, and curse her offspring for a dozen generations.

And that is the worst sting about an impure youth. We can take our own punishment with some equanimity because we know that we earned it, and that the eternal justice of things demands it, but to blight the life of a pure young girl is a crime of remorse for which will haunt you as snake covered furies. Your joy, as well as your strength will be as the joy of ten if your life is pure.

"Create in me a clean heart, O God, and renew a right spirit within me."



SOMEWHAT INCENDIARY

A certain town had bought a new fire engine and the superintendent, after gathering all his men together, suggested that an appropriate motto should be placed over the station. The thing was debated at some length and several suggestions were made.

Finally one man rose and said:

"I move the following motto: 'May our fire engine be like all old maids in our village—always ready, but never called for.'"

The Monologue of a Pillow

YES, I am just an ordinary pillow, stuffed with cotton and covered with matting, and though I look like other pillows, I have quite a tale to tell. I have come from Burma. A beautiful American woman, Anne Haseltine Judson, made me. She and her young husband found Burma unbearably hot. They built a little screened porch to their little tree-home, and late in the afternoons when the sun's rays were more merciful, Judson rested himself with me under his head.

One fateful day, war was declared between Burma and England. The cruel Burmese king, in his ignorance, imprisoned the American along with all the Englishmen in Burma. The young wife was in despair. She was alone, frightened, and ill.

The Burmese soldiers ransacked every white man's house and carried away whatever pleased their fancy. Now there was just one precious possession in the Judson home, and that was the product of years of incredible toil—a manuscript of a translation of the Bible into Burmese. Poor Anne Judson hid the treasure in first one place; then another. Finally, one night, she ripped me open, and what do you think? She thrust the manuscript into my cotton insides! Ever after that, she kept me near her, sleeping on me at night. One day, she took me to the prison to her husband. Oh! I had never seen such horrible sights as I saw there! One hundred miserable men were crowded into a filthy room, with no windows, and only one small door! The men were bound with fetters, and cruelly tortured. Outside the door, a roaring lion was kept to terrify the prisoners. One day the beast died, and plucky Anne Judson cleaned the cage and persuaded the gover-

nor to let her remove her husband, who was suffering from a dreadful fever in the cage. There Judson could lie down, and he pil- lowed his head on me. But alas! the jailor saw me and coveted me. Judson was paralyzed with fear for his precious manuscript. Clever Mrs. Anne hastened to bring to the prison-cage a very gay pillow, however, which pleased the jailor very much more, and he then left me with my ill master.

After eleven months, Judson was moved to another prison. During this move, a guard stole me because he wanted my mat- ting cover, which he ripped off, carelessly throwing my cotton stuffings beside the prison wall. The Judsons were heart-broken. They felt that all their years of toil had been destroyed.

But one day, Mounng Ing, a faithful servant of Mrs. Judson, happened to notice the cotton, and knowing that I had once pil- lowed his beloved master's head, he care- fully picked me up and kept me as a souv- enir. Finally, better days came. War was over. Judson was released. The faithful Mounng Ing hurried to pay his respects to his old master, and as he approached the Judsons were surprised to notice a wad of dirty cotton under his arm.

When he related when and how he had found it, Judson feverishly snatched it from Mounng Ing; tore it open, and there, securely hidden in the cotton, was the precious manu- script! Mounng Ing was astounded to see his master fall to his knees in prayer. When it was explained that the faithful boy had preserved the only copy of the Scriptures yet put into Burmese, he, too, joined the Judsons in thanksgiving to God for saving the key to the Burmese Bible.

MUST STICK AROUND

"Why doesn't your husband take a day off now and then?"

"He works in the weather bureau. People can't do without weather."

Hoax: "Do you believe that thirteen is a fatal number?"

Joax: "Well, all the people who lived in the thirteenth century are dead."

A little boy was given a quarter with which to buy marbles. "It would be much nicer for you to give that quarter to the mission," said his mother, as he started off for the store. "No, he called back, "I am going to buy marbles, but Ill tell the clerk that he can give it to missions!"

HEAD OF THE CLASS!

When the class was asked to write an essay on "King," one boy turned in the following: "The most powerful king on earth is Wor-King; the laziest, Shir-king; one of the worst, Smo-king; the wittiest, Jo-king; the quietest, Thin-king; the thirstiest, Drink-king; the slyest, Win-king; and the noisiest, Tal-king."

AND SOME DON'T

Johnny: "Pa, what is hell?"

Pa: "The vermiform appendix of theol- ogy. Many doctors remove it entirely."—*New York Sun.*

"Unshaken as eternal hills,

Immovable she stands,

A mountain that shall fill the earth,

A house not made by hands,"



Life Service Department

"Wist ye not that I must be about my Father's business."

THE NATION'S REAL LEADERS.

President H. L. Smith of Washington and Lee University in discussing the five factors of good citizenship gave them the following order:

First, the children of the nation are at once the richest asset and the chief source of power, more potential than all of the other human sources combined; therefore, their proper development is of the first importance.

Second, the supreme task of a Christian democracy is the right training of all its citizens.

Third, education of intellect alone is fatally inadequate. The heart and character must be developed as the mind is improved, for if they are not, the work will have been in vain.

Fourth, mere political and industrial democracy may by its triumph cause the downfall of civilization, unless education and religion reach the masses before they seize the power.

Fifth, when democracy has outgrown its experimental stage and has become strong, it will be seen that the *real leaders* are not politicians, bankers and statesmen, but those who have devoted their lives to training boys and girls. They will be known then as the real builders of nations and civilization.

Thus a prominent educator places before us the five great ideas, which are essential and must be carried out if citizenship is to attain its true worth and dignity. It is plain to see that he places comparatively little stress on "man made" means of solv-

ing world problems. Mere intellectual education, political and industrial democracy may even be detrimental if not leavened and overshadowed by "heart and character education of the spiritual kind."

It is only reasonable that if we are to be normally energetic the field of leadership is most appealing. But where seek a field of labor where we may develop into "real leaders," "real builders of nations and civilization"? Re-read the fifth of the five points with considerable diligence.

THE CALL FOR LEADERS.

In the June issue of the REVIEW we gave considerable emphasis to the need of better preparation for even past time in the Church. Further it was pointed out that the churches have the greater of difficulty locating efficient and preparing young men and women as pre-



CONSECRATED IN MAY AT BALTIMORE.

assistants in their churches." With the growth and imperative need of more extensive Week-Day Schools of Religion the cry for prepared teachers and workers is ever becoming louder and more urgent. This field should be most alluring to virile members of both sexes. The opportunities are the very best. The following from a 1921 issue of *Religious Education* bears out this fact: "Directors of religious education are being sought by a number of influential churches. In spite of the world departments of religious education in seminaries, there remains a dearth of really qualified men and women. The Personnel Bureau at the office of the Religious Education

tion Association seeks to assist churches seeking directors, but it cannot meet the demand for persons who measure up to the standards of the Association of Directors of Religious Education. Perhaps a further evidence of the development of this professional field is the fact that there is an increasing number of persons who feel themselves drawn toward it, but who, as a rule, do not have the necessary special training."

A recent publication of the School of Religious Education and Social Service of Boston University, points out the following fields of service in which special training in religious education will prove valuable and even indispensable:

"FIELD OF SERVICE."

"1. Religious Education: Directors in local churches, community and State superintendents, departmental specialists; denominational and interdenominational leaders; teachers in week-day and community schools; college professors.

"2. Fine Arts in Religion: Directors of Church and children's choirs; leaders of community music; pageantry and drama specialists; leaders in religious art and architecture.

"3. General Church Work: Pastor's assistant, Church secretary, deaconess, parish visitor.

"4. Home Missions: Americanization specialists; bilingual workers in foreign speaking fields; city church specialists and social engineers.

"5. Foreign Missions: General and special courses for all types of foreign mission work.

"6. Rural Church Work: Rural life specialists, rural education and social leaders, rural and village ministers."

It would be well to study the above list as possible fields of service together with any you may now be considering. If you are prevented from taking up preparation for some such work as suggested above better plan your vacation to include some *inspiration* as well as "fun." There is no better place to get this than at one of our numerous and fast growing Lutheran Summer Schools. Yes, make it a *Lutheran School* this time. Here are the dates of a few of them.

Fremont, Neb.—June 5th-10th.

Mt. Airy, Philadelphia, Pa.—June 27th-July 7th.

Leesville, S. C.—July 14th-22nd.

Lakeside, Ohio—July 21st-27th.

Hickory, N. C.—July 22nd-31st.

Dixon, Ill.—July 28th-Aug. 2nd.

Gettysburg, Pa.—July 30th-Aug. 6th.

Greenville, Pa.—July 26th-Aug. 2nd.

Stone Harbor, N. J.—Aug. 3rd-10th.

Waynesboro, Va.—Aug. 5th-15th.

Selinsgrove, Pa.—Aug. 19th-28th.

Hartwick Seminary, N. Y.—Aug. 25th-29th.

DECISIONS.

As these lines are being penned the school year is fast nearing its end. For many it will also mean Commencement days and graduation. With the coming of these days comes also the necessity of answering that very evident question, "What of the future?" Some will answer by entering upon the somewhat "perilous sea of matrimony," perilous because all too often those so launching out are illy prepared and trained to "row their boats." Others will be very like the colored mammy, who upon being asked how she and her family spent their evenings replied, "Sometimes we set and think, then again we just set." So will this group "just set," they will without any particular plan simply sit and wait for "something to turn up."

Others will because of necessity or otherwise seek a job often forgetting that even the best job is only for the "prepared" man.

Another group will as Ralph Parlette puts it "Go on south" like the Mississippi River and grow "bigger and bigger." They will continue to train in College and University.

But how did these groups come to their decision? What was the prompting motive? Was the decision reached as a certain father and mother reached the decision that their son should become a lawyer?

One evening they were discussing what they should make of the boy. For what is he fit? They talked for a long time but reached no conclusion. Suddenly the father said, "I have it. We'll try an experiment. We'll put son into a room that contains a Bible, one dollar and an apple. If we find him reading the Bible we'll make a preacher of him. If we find him handling the dollar, we'll make a merchant out of him. If we find him playing with the apple he must become a farmer." The room was prepared and the boy placed therein. Finally the father and mother returned and were very much surprised for they found the boy reading the Bible, in one hand he was holding the dollar and was eating the apple out of the other. The parents were nonplussed. The mother said, "He won't make a success at anything." But the father said, "He is after everything. He will be a lawyer."

While we are children parents must make our choices for us but God's plan is that girls become women and boys become men and that they themselves make choices of life work.

In making such choice the question, "How can I best invest my life for the common

(Continued on page 11)

Missionary Department



"Go ye therefore into all the world, and preach the Gospel to every creature."

THE CHALLENGE OF FOREIGN MISSIONS IN RELATION TO SOCIAL PROGRESS

(Erwin S. Spees—Wittenberg College.)

Many of the young people of our Church have just completed their collegiate courses in our educational institutions; others will continue preparation in these same institutions, while still others are eagerly anticipating the day which shall mark their entrance into these sacred halls of learning. The challenges from fields of service are numerous. Every phase of Christian Service today has its "Challenge," and it is my purpose in the following discussion to present the challenge of foreign missions in relation to social progress.

The social progress which has been made during the history of missions, and especially during the past century, has been indeed very great. The day is past when we look upon the work of the missionary as simply ministering to the spiritual wants of man and entirely ignoring his physical, educational, and industrial needs. I do not wish to convey the idea that these needs have been neglected, but that we are now regarding them from a new viewpoint. The time was when we formed a mental picture of the missionary thus: A tall slender personage wearing a frock coat, standing out in some desert place, under an excuse of a tree, and preaching profound theological doctrines to a group of half interested, dreamy savages.

But how his conception has been altered. We now look upon him as one who carries with him not only the Gospel, but also equipment for educational, medical, and industrial application of the Gospel. And above all this, we recognize that he is to transform those among whom he is to work. A Christian missionary going among heathen peoples, has literally, in some cases, caused a "re-birth" to come to pass. Over and over again a single individual has meant "civilization," to a whole community.

From him have flowed influences regenerating every part of their social life. And when he has been accompanied by a household, a new type of domestic life has been exhibited and the family set in a new light.

The consensus of opinion of the best critics is that the Church through her missionaries has elevated the ideals of the people among whom they have worked and is working. It is true, and it seems to me to be a criticism against those Christians at home, that we allow evils to exist in the midst, and then send our "messengers of peace" to non-Christian lands to combat them in like form there.

The awfulness of the slave trade as carried on by the Arab in Africa, was exposed by Livingstone. It was brought to the attention of the British Government, which in the end led to its extirpation, although slave trade exists even today in some parts of that great continent. The trade in it is also being rapidly restricted.

In China the protest of Christianity has been against gambling, foot-binding, and opium. Today the British Government stands behind the missionary in his condemnation of the opium traffic. But those of the Western World who are seeking to line their pockets with money, replace it with alcohol and narcotics? One of the large international tobacco companies for its motto, "A cigarette in the mouth of every man, woman and child in China." And so it is. The missionary works to destroy these evils, only to have commercial seekers of the West work in their wake to build up again.

One of the greatest reforms in non-Christian lands, has been the liberation of womanhood. The iron-bound customs of the Orient are slowly, but surely, being broken down. The once heavily veiled features of women are now covered by a much lighter veil, and in some cases no veil is worn at all.

The Buddhist wife has been taught that she has no soul, and her highest hope

been that after death she may be reborn as a man. She has pattered and toddled about the house upon her mere stubs of feet, has been taught that her supreme duty is to observe the three obediences—to her father, her husband, and her son. The Japanese wife has been forced into complete subjection by her mother-in-law, and has married not only an individual but a family. To both Chinese and Japanese there is one verse in the New Testament that has always provoked astonishment and indignant protest: "For this cause shall a man leave his father and mother and cleave unto his wife." At this point the Christian morality threatens the whole social order of the Orient.

The attitude toward child marriage and child widowhood is thus being changed. It is not only the task of the missionary to change the laws and the customs, but also the conception out of which they grew. This task is indeed a tremendous one and is a Christian challenge in Eastern lands. In this connection the work of the woman doctor and nurse, and the Christian Schools for girls, play a mighty part, the influence of which the world is yet to see.

The missionaries have always been in opposition to the foot-binding of Chinese women. The social order has decreed that respectable women should be "physically unable to walk about the streets, that their feet should be 'golden lilies' rather than instruments of progress." In 1902 the Empress Dowager issued her decree discouraging foot-binding. The reform is now slowly extending throughout the republic. Freeing the feet has also hastened the freedom of the mind.

Thus we can easily see that the task is not to fight one evil (that would simply mean failure) but to fight them all. They are all a part of one great, vast undertaking, namely, the Christianization of the social order. Past results justify the effort, and indeed the close relation of all parts of the world makes it a necessity.

The young people of our Church should seriously consider the work of this great task and undertaking. It affords a field of service for those who are willing to make the sacrifice of home, friends, etc. But after all, the results accomplished surely makes the sacrifice worth while. For many years the Macedonian call of "Come over and help us" has been sending forth its appeal, and men and women have responded. However, many more are needed; conscripts will not do; volunteers are the ones needed. God grant that many of our Lutheran young people will respond with, "Here am I Lord, send me."

LIFE SERVICE DEPARTMENT

(Continued from page 9)

good of humanity?" should hold a foremost place.

Too often young men "turn away from the ministry with a rather easy and superficial statement to the effect that he 'can serve God as well in business as in the ministry.'" There is always a danger that one who speaks in this way does not see that there is another consideration. It is not only a question as to whether one can serve as well in business as in the ministry but as to whether one actually will."

Samuel Z. Batten said, "The mechanic may be as necessary to the coming of the Kingdom of God as the preacher, and the merchant may yet play as important a part as the missionary." This statement may be considered essentially true if the mechanic and merchant have the same spirit and ideals expressed by William Carey when he said that his chief business was to help extend the Kingdom of God, and that he was cobbling shoes merely to pay expenses. If the major motive of the mechanic, the merchant, the banker, the farmer, the teacher, the railroad builder, the manufacturer, the miner, or the day laborer, is to extend the Kingdom of God, then they are as much called of God and as divinely appointed of Him as is the minister or the missionary.

Be sure, then, of your motive! Whatever your vocational decision, do not lower your ideal! And, if you choose business or law or some other vocation, expect to meet serious temptations. It will not be easy to make the extension of God's Kingdom your first business when you face the temptations of fame, position, and financial prosperity.



WHICH ARE YOU?

- There are two kinds of people on earth today,
Just two kinds of people—no more I say.
- Not the sinner and saint, for 'tis well understood
The good are half bad and the bad are half good.
- Not the rich or the poor, for to count a man's wealth
You must first know the state of his conscience and health.
- Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.
- Not the happy and sad, for the swift flying years

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Methods

HOW TO PUT EVERY LUTHER LEAGUER TO WORK

The Luther League is an organization working for spiritual good. Its heart is the religious meeting, yet to have a successful religious meeting, every Leaguer must be "at attention." So that every one is "at attention," it is necessary to make each person feel that he is a vital part of the society.

I am dealing with one side of the society and that happens to be the lower side. The upper side is the religious side. It is absolutely essential that the lower side be well developed as a support for the upper.

The work I am to map out is in reality the society mechanism which is a means to an end. If you can bring about conditions wherein this factory of yours has a place for every man and every man in his place, the product you turn out, namely souls won to Christ, will take care of itself.

We are going to be practical in our methods and we are going to plan for societies of all sizes and abilities.

Let us first list the necessary workers in a league: President, Vice-President, Treasurer, Corresponding Secretary, Recording Secretary, and Organist.

The essential committees are: Membership, Financial, Floral, Music, Social and Devotional.

With all of these committees you will think, "Why what will the president have to do?" What you should ask is, "How can the president look after so many workers?"

It is the president's job to keep in touch with the work and plans of all committees. This is a real task and right here is where the vice-president, usually labelled as a sinecure, may grow out of his shell and come to the assistance of the president. The president may call upon him to have charge of a part of the committees or make it a point to call on him often to attend the committee meeting which he finds it impossible to attend.

I need not elaborate on the duties of the officers further than they figure in the affairs of the committees.

The treasurer naturally is chairman of the finance committee. This committee

should do more than sit holding a hat for members to drop dues into. We know that Alexander Hamilton did not get the early United States onto her feet financially that way. Ways and means of interesting leaguers in the financial state and of getting their assistance in increasing the sum are duties for the treasurer and his committee to perform and I believe the treasurer could not possibly get along with less than four helpers.

An efficient organist is an absolute necessity. She may act as chairman of the music committee. If possible members of this committee should be those of musical abilities. They should be interested to such an extent that they will attend regularly and their presence as part of the meeting be felt by added life and enthusiasm in the music. All who are players should be given an opportunity to play at the meetings occasionally. Let us not forget that our League is also a training school for all kinds of Christian service. This committee may also be instrumental in enlarging the church choir.

The membership committee has a big work to do. Their success depends upon the inspiration their newly acquired members get from the society as a whole. Let it not be as a revival, with a sudden blossoming forth of a hundred new members and a gradual dwindling down to twenty-five.

The social committee is usually the instrument through which the new members first come. Every member should feel himself a member of the social committee. Whether it be a religious, business or social meeting, no stranger should enter unnoticed. Whoever is near should give him a friendly hand shake, learn his name and after the meeting see that others greet him.

A floral committee is one least often heard of yet it is one which may prove to do a great service to God. This committee brings comfort to those members who are in any way afflicted. It is named floral because usually in calling upon the sick, flowers are given as an outward expression of sympathy, whereas here is an opportunity to bring also a message from God.

The last committee, the devotional, is most important. It should not only seek out leaders but endeavor to train those of less experience by lending a helping hand in the preparation of the topic. Every person in the League should be responsible for a part of a meeting during the year, either by being a leader, providing a leader or leading in prayer. Why should not the League develop prayer leaders? Why always look to the pastor for that part of the service? It should become as natural for us to give an original prayer as to talk. With a little experience we will no longer be frightened when asked to pray. The place where every Luther Leaguer should be at work is in the discussion of the topic at a regular meeting. Give out questions to be discussed, give out Bible references to be read, and encourage volunteer discussions. This method is possible in all types of groups, the writer having seen the success of it among High School people, University students and mixed groups.

The devotional committee should get out the programs of leaders of meetings far in advance and post it. This is work for more than one or two people. It is advisable to have such lists printed and posted the first of the year.

Besides work on special committees and as officers there are informal duties to perform such as passing out books, looking after lighting, straightening chairs and the like. If the president finds members unemployed he may ask them to do these duties. Many young men may be relieved of embarrassment by being made to feel useful.

Suppose now we have a society of thirty members, which I imagine is the average, six of these are officers. There are six committees. Surely four are not too many to serve on each. This takes up exactly thirty.

As the society grows, which it surely will, the new members may be distributed among the various committees. When the society becomes entirely too large to handle thus, that is if there are more than seven per committee, let the social appoint sub-committees, a different committee to handle the entertainment for each meeting.

Following the above suggestions I am confident will make your League grow. As it grows keep all members busy. If you keep them busy, your society will grow.

—◆—
 "God has made apostles and saints out of men and women whom the world would have discarded.

"Peter, the weak and wayward; Mary Magdalen; Zaccheus, the worldly; Thomas, the doubter; Paul, the persecutor and blasphemer.

"What God did in the first century, He can do, He is doing, today."

VERY LIKELY

The railroad station of Meridian, Texas, is about a mile from the business part of town. One night a sleepy, weary traveling man said to the dinky who was driving him to the hotel:

"Old man, why did you put this depot so far from town?"

The dinky scratched his head in thought and replied:

"Waal, boss, I's fo'ced to admit dat I hasn't give de matter s'ficient cogitation, but jes' jumped up fer a answer like dis, I s'pose dey done dat so as to have de depot as near as possible to de railroad."

TOO LAVISH A COMPLIMENT

The lady, although by no means a sylph, prided herself upon the neatness of her well-rounded figure. One day when she appeared upon the hotel porch with a cluster of daisies pinned against her green linen frock, a gallant old gentleman complimented her.

"Miss Robinson, those certainly are charming flowers!" Then, with the profoundest of bows, he added: "They suit you precisely. You look like a Virginia hill-side!"—*Harper's Magazine.*

MOTHER

Most of all the beautiful things in life
 Come by twos and threes, by dozens and
 hundreds:

Plenty of roses, stars, sunsets, rainbows,
 Brothers and sisters, aunts and cousins,
 But only one mother in all the wide world.

—*Kate Douglas Wiggin.*

TO WHOM?

Note to preachers and choirmasters:
 Every service is just as long as it seems.—
The Churchman.

A YOUNG MAN'S RECREATION CREED

(Written by a Former Football Star.)

I will never patronize an entertainment that brutalizes a man or shames a woman.

I will always do some part of my playing in the open air.

I will not be merely a lazy spectator of sport; I will taste for myself its zest and thrill.

I will avoid over-amusement, as I pray that I may be saved from overwork.

I will choose the amusements that my wife can share.

I will not spend Sunday in caring for my bodily pleasure so much that I forget my soul and its relation to God's kingdom.

I will never spend on pleasure money that belongs to other aspects of my life.

I will remember to enjoy a boy's sports again when my boy needs me as a chum.



The Social Meeting



A PATRIOTIC PARTY

An outdoor party with a patriotic background is appropriate for July.

"Eats." Chocolates done up in tissue paper to look like torpedoes. Stick candy wrapped in red tissue paper to represent firecrackers. Stick tiny flags in individual cakes or in the ice-cream. Wrap sandwiches in white tissue paper and tie with red, white and blue ribbon. Serve red, white and blue stick candy, which can be obtained at any up-to-date confectioner's.—*Phunology.*

Games.—Divide your company into two sides. Have them line up in two lines. Give the first one in each line a toy horse. On signal the leaders start *"Paul Revere's Ride."* They begin passing the horse over their heads and down the line. The last in the line must run forward and stand in front of the line pass the horse again to the back, and so on, until the original leaders are once again at the front of each line. The first side to accomplish this, wins.

Ring the Liberty Bell. A suspended hoop is required, with a dinner bell just in back of it. Each is given three soft rubber balls, with which to ring the bell. The company is divided into two groups. One side competes against the other for the most points (one point for each time the bell is rung). The side that wins receives a tiny flag.

Thirteen Stripes. Have thirteen people play in a circle at a time, or if there are more, give out some names twice. Each in the circle has the name of one of the original thirteen States. One in the middle points to someone saying "America," and then counts thirteen fast. The person must give the State name of his right-hand neighbor, before the center player stops counting. If unsuccessful, he must change places with the center player.

In a little while change to left-hand neighbor's name. These are the original States: Massachusetts, Connecticut, Rhode Island, New Hampshire, New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Georgia, Delaware.

Sing. Close the social with singing for or five National airs. Be sure to appoint a good leader for this part of the program.—*Epworthian Fun Book.*

OTHER OUTDOOR ACTIVITIES.

Bubble Tennis. Use this at a lawn party or a Fourth of July picnic. The company divided into two sides or into as many groups as the size of the crowd demands. Not more than ten on a side should contend at a time. The girls are to blow bubbles and the boys are to endeavor to blow a fan them over the net, at the same time trying to keep the opposing side from sending them over. The side getting the most bubbles over the net wins.

Balloon Goal. Players divided into red and blue teams, numbers being equal. Team is stretched across two ends of the lawn, the height of five feet forming two blue and red goals. Like goals are placed in opposite corners. Two or more balloons are tossed up in center of lawn. Red team tries to get red balloons in their goal, and keep the blue team from getting the blue balloons in the blue goals, and vice versa. Each goal made counts one point.

Last Couple Out. Formation, columns of twos, with single player standing at head of column. Single player calls, "Last couple out," and couple at rear end of column must divide and run forward, one at each side and try to join hands in front of caller before he can tag either of them. If one is tagged, he takes place of caller, who forms couple with other runner at head of column. Caller is not permitted to look around. See couple running forward.

Maze Tag. Formation, column of six, eights, or tens, according to size of space, with some eight or ten squads in column. Have squads clasp hands and extend sideways arms' length. Then face left and clasp hands with ones in next squads. Right and left and again extend sideways arms length. By clasping hands, lanes are formed in one direction; and upon facing left and clasping hands with new neighbors, lanes are formed at right angles to form a maze. One player is chosen as fox and one as

(Continued on page 33)



General Secretary's Letter

DEAR LUTHER LEAGUERS:—

Let us remember that the real power in Luther League work is the power of the Spirit working through a consecrated life. We must seek, however, to give to the Spirit the best instrument we can with which to work, and hence we must study methods and apply them—pray and work.

There is no better investment for a League than to send a couple of delegates to the district and State conventions. Their enthusiasm is infectious and inspires the whole League.

Do not argue Luther League. *Live it.* Explain what it is and what its methods are, and tell what help you have received from it. Luther League will shine if you give it a chance. Take for your motto: "*To the uttermost,*" and seek to encourage all to give service without limit.

The value of a Luther League in a Church depends upon the quality rather than upon the quantity of its membership. Some small groups have been influential far beyond their numbers, supplying workers for the Church as well as leadership for its youth. Seek spiritual quality first and numbers may be added unto you.

One thing Leaguers can do and should do: they should stay to the evening Church service. Apply the Golden Rule here. If you were the pastor would you like to see the young people saunter off before the service?

Your League will fail if it does not set up clear goals, definite things it wishes to do, services to render, and then works for them.

Learn to pray daily for the League, and not only pray for it, but work for it. Think of what you can do to make it better and more efficient, of how you can help the timid and encourage the weak. Lift and lead!

Read your Bible and you will find worthwhile things to think about. The vacant mind is a calamity.

Leaguers should wear their badge, the *Luther League Emblem*, and wear it always. Let us not be afraid to show our colors. Note the lodge and fraternity emblems in

evidence. Besides, the emblem often proves a happy introduction to a good friend.

Every officer should know the leading printed helps, issued by the *Luther League of America*, for the work of the officers and committees, and he should see that these helps are widely used. Knowledge leads to efficiency, ignorance to indifference and helplessness.

Every officer should inject *pep* into his department. If you are a treasurer, be the best treasurer ever, and stimulate the League's gifts, not by fault-finding, but by encouraging. If you are a vice-president supervise the various committees and suggest plans to them. So with all the other officers.

How about the *Intermediates*? Why not entertain all teen-age young people of the Bible School? Try a social and plan it well. Then organize an Intermediate League.

It most churches it is possible to organize a *Junior League*. The lack is not that of children, but of leaders, superintendents. Why look further for Christian service? Here is a call for you. To *Junior Work*. You can learn how to do it, if you will. There are helps published that will make you expert in it. Pray over this need, for it is greater than you think. An efficient junior league is as important as an efficient senior group, for juniors have the habit of becoming seniors almost before we know it.

Make your devotional meetings real helpful discussion groups, getting all to take an intelligent part in the meeting.

Include definite things to do in your *Missionary Program*—support an orphan, a missionary, have study classes, a pageant, a play and such worthwhile things.

The great truth in *Life Service and Stewardship* is that we belong not to ourselves but to God: all our time, money, talents, our whole being. We are responsible, whether we will or not. It is part of wisdom to face the situation, consider our duty to God, and enter upon His happy service.

With a prayer for our conventions and summer schools, I am,

League-ally yours,

HARRY HODGES.

HARRY HODGES, Editor.
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THE NATION AND THE LUTHERAN CHURCH

The Liberty Bell was first rung by a Lutheran. The first American flag was made by women of the Lutheran Gloria Dei Church associated with Betsy Ross. It was first flown by General Herkimer and his Pennsylvania Germans, August 6, 1777.

At the time of the nation's organization, the first Speaker of the House of Representatives was a Lutheran, Frederick Augustus Muhlenberg. In the War of 1812, Lutherans saved Baltimore from being burned as Washington was. In 1860, Lincoln was elected by Lutheran votes in such Lutheran States as Ohio, Michigan, Illinois, Wisconsin and Iowa. Lutherans were among the first to volunteer in 1861, namely, a company from Reading and one from Allentown. Forty-eight of the Union generals in the Civil War were Lutherans. In our recent war Lutherans were conspicuous because they furnished far beyond their quota of men. Six per cent. of the Lutheran population was engaged, as against a general average of 4 per cent. for the entire population.

When all these facts are considered every Lutheran has a right to be proud that his Church has contributed no small part in the making of our glorious democratic nation.

LUTHERAN AND AMERICAN LIBERTY

Lutheranism means the liberty where-with Christ has made us free. It means freedom from the bonds of sin, from the yoke and curse of the law, the tyranny of Satan, the terrors of an evil conscience, the fear of death and hell. It means freedom also from the bondage of Pope and priest.

Americanism also stands for liberty, personal, political, national and religious liberty. As American citizens we enjoy an unusual measure of personal freedom from irksome restrictions and superfluous laws. Politically we are not divided into the classes of masters and subjects. And this

in turn is guaranteed and powerfully guaranteed by our precious blood-bought national independence from any other world-power.

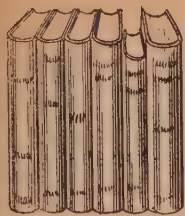
The most precious jewel in the crown of Americanism, however, is the liberty and equality granted by our beloved country to all religions and denominations. While Catholic countries have persecuted dissenters and while Protestant countries have preferred one or the other form of religion as merely tolerated dissenters from the established State religion, America has, from the first, stood for the absolute separation of Church and State. Here all men can with truly *equal* liberty serve God according to the dictates of their consciences, whether right or wrong. Hence America is indeed the "Land of the free."

This religious liberty is essential to Americanism. Whoever therefore assails this complete separation of State and Church and in any way seeks to infringe the religious liberties of our people drives his dagger into the very heart of Americanism.

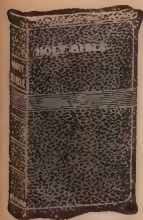
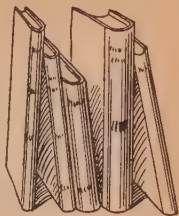
Spiritual and civil liberty differ essentially and therefore do not conflict. Consistent Lutheranism does not exclude Americanism, and consistent Americanism does not exclude Lutheranism. Luther today could take the oath of naturalization in any one of our States without sacrificing one of his doctrines.

Moreover, Americanism is a fruit of Lutheranism. Without Luther's work there would be indeed an America, but not an America loving freedom and enjoying religious liberty and equality. Though passing through devious channels, the stream of American liberties issues from springs of the Reformation. Luther, the great preacher of spiritual liberty, was indirectly also the prophet of civil liberty. Well has the American Republic been called "a corollary of the Reformation."

Indeed without spiritual freedom, the
(Continued on page 34)



Educational Department



DAILY BIBLE READINGS.

THE PRAYER BEFORE THE READING.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

THE PRAYER AFTER THE READING.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

READING THE BOOKS OF THE LAW DURING THE YEAR

Tuesday, July 1.—Laws Concerning Leprosy. Lev. 13:18-28.

Wednesday, July 2.—Laws Concerning Leprosy. Lev. 13:29-46.

Thursday, July 3.—Laws Concerning Leprosy. Lev. 13:47-59.

Friday, July 4.—Cleansing the Leper. Lev. 14:1-18.

Saturday, July 5.—Cleansing the Leper. Lev. 14:19-32.

Sunday, July 6.—Signs of Leprosy in the House. Lev. 14:33-42.

Monday, July 7.—Cleansing the House of Leprosy. Lev. 14:43-57.

Tuesday, July 8.—Laws on Uncleaness. Lev. 15:1-18.

Wednesday, July 9.—The Cleansing. Lev. 15:19-33.

Thursday, July 10.—The High Priest into the Holy Place. Lev. 16:1-14.

Friday, July 11.—The Offerings of the High Priest. Lev. 16:15-34.

Saturday, July 12.—The Eating of Blood is Forbidden. Lev. 17:1-16.

Sunday, July 13.—Unlawful Marriages. Lev. 18:1-18.

Monday, July 14.—Unlawful Lusts. Lev. 18:19-30.

Tuesday, July 15.—Of Sunday Laws. Lev. 19:1-19.

Wednesday, July 16.—Of Sunday Laws. Lev. 19:20-37.

Thursday, July 17.—Concerning Molech. Lev. 20:1-9.

Friday, July 18.—Concerning Adultery. Lev. 20:10-27.

Saturday, July 19.—Of the Priests' Holiness. Lev. 21:1-12.

Sunday, July 20.—Of Their Marriage. Lev. 21:13-24.

Monday, July 21.—The Priests and Uncleaness. Lev. 22:1-16.

Tuesday, July 22.—The Sacrifices without Blemish. Lev. 22:17-33.

Wednesday, July 23.—The Passover Feast. Lev. 23:1-14.

Thursday, July 24.—The Passover Feast. Lev. 23:15-25.

Friday, July 25.—The Day of Atonement. Lev. 23:26-44.

Saturday, July 26.—The Oil and the Shewbread. Lev. 24:1-9.

Sunday, July 27.—Of Blasphemy and Murder. Lev. 24:10-23.

Monday, July 28.—The Sabbath. Lev. 25:1-17.

Tuesday, July 29.—Redemption of Lands. Lev. 25:18-34.

Wednesday, July 30.—Redemption of Servants. Lev. 25:35-55.

Thursday, July 31.—A Blessing to the Obedient. Lev. 26:1-13.

SEVENTH SUNDAY AFTER TRINITY.

August 3, 1924.

IN HIS STEPS: 8. HOW JESUS
TREATED ENEMIES

Matt. 5:43-48.

DAILY BIBLE READINGS.

Monday—Matt. 21:23-46.

Tuesday—Matt. 22.

Wednesday—Matt. 23.

Thursday—Matt. 12:10-21, 25:47-56.

Friday—Matt. 26:57-75.

Saturday—Matt. 27:14; Luke 23:33-34.

HINTS FOR LEADERS.

The following hymns can be used in connection with this subject: "Soldiers of Christ Arise," "Onward, Christian Soldiers," "Stand up, Stand up for Jesus," and "God Bless Our Native Land."

"The Possibility of Perpetual Peace," "Spiritual Warfare," "The Justification of War," and "Christ the Peacemaker," are subjects that can be developed as a part of this topic.

Have some one give the methods and times that our Country settled difficulties with neighbors without coming to arms. Were they Christlike acts? A discussion might be asked for.

Bible stories: "David and His Enemy, Saul," and "Peter's Deliverance from Prison" (Acts. 12).

TOPIC.

Christ gave a new interpretation of religion. The relationships of life have been seen from a different angle since His coming into the world. The Jew believed and taught that it was perfectly all right and in accord with his religion to hate and despise all that were not of his nation. The Gentiles were foreign to their conceptions of holiness, therefore they were to be kept at a distance. Christ bridged the relationships of peoples and nations with love. Love was the key which unlocked the heart of God and was made manifest through His Son Jesus Christ.

Personal religion is deep. The heart is the center. Love comes from that depth. The contacts of men are to be regulated from that source. The Saviour is the great example. He is the great teacher and the founder of this God-like interpretation of life. Formality is shallow. It is not an essential part of religion for real religion is the entire expression of life. And Christianity is a full life of love.

The Christian can not control the lives of his friends and neighbors but he can influence them. His conduct will be an example for them. Christ awakened many a heart to a fuller understanding of His ideals by His attitude toward the different groups of people that came to hear Him. Some of the multitude that followed Him were at enmity with Him and all that He

taught. They came with the purpose to entrap Him. The Saviour was conscious that the Scribes and Pharisees were His enemies. They hated Him because the religion of love which He was teaching was tearing down their systems of form and pomp. They realized that they would have to go with their systems. Christ tried to show them that His teachings were in accord with the will of God. He explained and proved that He was the Messiah for whom they had been looking for hundreds of years. These explanations only caused the distance to grow between them. A final conflict was positive. This knowledge did not change His attitude toward them. He tried to win them unto the last. The climax of His love for them was expressed in His words from the cross, "Father forgive them for they know not what they do."

The Saviour had no enemies as far as His heart was concerned. There were many at enmity with Him but He did not respond to it. He perfectly lived the advice. He gave the multitude while preaching from the mount, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This was His test of love.

The world has not learned the lesson of forgiveness which is an essential in human relationship. The crying need of today is forgiving love. Hatred and enmity are taught as essentials of patriotism. Boys and girls are being instilled with the spirit of jealousy and malice. Nations are planning to cut the throats of their neighbors. All this spirit is contrary to the principles and practices of the Saviour. The world will never feel the greatness of God's mercy until it casts aside these evil desires and implants there the forgiving grace of God's love. The time and place to begin this Christlike work is now in the hearts of the boys and girls of our own land. The Luther League is an ideal place to establish a beginning. Put yourself on the Lord's side.



EIGHTH SUNDAY AFTER TRINITY.

August 10, 1924.

BEAUTIFUL THINGS I SEE IN
NATURE. THEIR LESSONS

Matt. 6:26-34.

DAILY BIBLE READINGS.

Monday—Psalm 125.

Tuesday—Psalm 65.

Wednesday—Psalm 90.

Thursday—Psalm 19.

Friday—Psalm 104.

Saturday—I Kings 4:29-34.

HINTS FOR LEADERS.

This program can be made attractive by gathering up descriptions of sunsets, landscape scenes, unusual formations in Nature

and the many wonders on the earth all about us. Use pictures as far as possible to illustrate the descriptions. "The beauties of America" could be made the subject of the program. The National Geographic will furnish you enough material and pictures for several programs.

Another program that would be interesting is one on "The Treatment of Animals." Such subjects as the following could be woven in, "The preservation of our birds and small animals of the forests," "Our Bird Neighbors and What they Mean to Us," "Pets," and "The Dog, a Faithful Companion."

When you do not know where to get poems that are suitable for your program use hymns that are appropriate. Have them read.

TOPIC.

Nature speaks of God. The beautiful creations that are all about us put to shame the things that are fashioned by the hand of man. Man has the power to alter and combine but not to create. The copies that have been made of flowers, trees, etc., appear at a distance very much like the original. But one touch reveals their lifelessness. Life can be given only by the God of all created things.

In order to appreciate the wonders of the forests, fields, seas and heavens one must look deeper than the surface. A landscape is beautiful but the history of the little flowers that make the carpet of the scene is much more interesting. The minute life which one does not find without looking for it in the cracks and crevices of the larger formations tells of a God who cares. The lives of the ant and the dandelion open secrets of Nature that are not secured from any other source. The beautiful butterfly has a life worth knowing.

God's Plan.

There is a distinct plan in Nature. All plants and animals have a certain order of development. The Saviour was referring to this arrangement in the created things when He said: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" Each form of life grows in its own way and time and produces the fruit after its kind. The Almighty Hand of God is written in the unfolding of each bud and the maturing of each fruit.

Mankind is a part of Nature. The crown of God's creative glory was the being man. He has more freedom than any other creature on earth. However his liberty does not relieve him from the order and law which the Creator placed in his being. A breach of one item will cost him some pain and suffering. As long as he accords himself to the will of God he will develop and unfold

physically as any other animal on this earth. But man has another nature different from the rest of created things. He has a moral and spiritual nature. This part has been corrupted; however God has given him a way of salvation. As long as man follows the plan of God which has been provided for him he is able to fulfill his mission. The observance of God's plan is an essential.

God's Care.

A consideration of Nature's plan shows God's individual interest in each creation. The helplessness of all plant life and the defenselessness of many animals causes the question to be raised as to who cares and provides for them. The only conclusion possible is that the God who created them still provides.

Man is a part of Nature. He is worth much more than thousands of the smaller creations. If God is careful for His less important creatures and designs undoubtedly He is ready and does provide for man. Man can refuse these attentions from God if he wishes. Nature teaches him to accept them with thanksgiving. It is a good rule to live in accord with the Creator.

NINTH SUNDAY AFTER TRINITY.

August 17, 1924.

WHAT I FIND IN ROMANS 12

Romans 12.

DAILY BIBLE READINGS.

Monday—Romans 12:1-2.

Tuesday—Romans 12:3-5.

Wednesday—Romans 12:6-7.

Thursday—Romans 12:9-13.

Friday—Romans 12:14-16.

Saturday—Romans 12:17-21.

HINTS FOR LEADERS A PROGRAM

- 1.—Hymn—Lord Keep Us Steadfast in Thy Word.
- 2.—Opening versicles as in Vespers with Psalm 66.
- 3.—Prayer for God's direction and guidance.
- 4.—Scripture Lesson—Romans 12.
- 5.—Introduction of Topic by Leader.
- 6.—Story—The early life of Samuel.
- 7.—Story—The conversion of Paul.
- 8.—Special music—Piano or organ solo (sacred music).
- 9.—Discussion—Consecration and Service (Life Service).
- 10.—Discussion—Our Outer and Inner Lives.
- 11.—Hymn—Take My Life and Let It Be.
- 12.—Offering.
- 13.—Lord's Prayer.

TOPIC.

The Apostle Paul was a very practical Christian. In his epistles he shows us how to live the religion of Jesus. His records open up for us a way whereby we can feel that we are following in the footsteps of

the first disciples. Paul's advice is just as good today as it was when he gave it to the scattered Christians unto whom he ministered. This is possible because the failings and shortcomings of the human race have always been the same.

The experiences of the apostle gave him a right to unfold the doctrines he had learned concerning the Christ he served. His life was a test of them. He is the greatest of the disciples because the Spirit of God was upon him in such a manner that he has preserved for us so much that is an aid to us in our attempts to be Christlike. We have the privilege to turn to him for a comparative experience. This opportunity gives us courage as we face the issues of life. We know his interpretations and deductions are inspired.

Consecration.

Paul reaches one of his highest and noblest explanations of the Christ-like life in Romans 12. He is speaking from his own lessons. He realized how hard it was to give himself up entirely to his Saviour. He appeals to us to submit to the will of God and be partakers with him in the glories that belong to those that have given themselves wholly unto God.

Most of us are not willing to consecrate ourselves and what we have to God. We have not caught the spirit of the apostle. We will not submit to live for Christ until we are compelled by some terrible experience. Then often it is too late. The time for consecration is in our youth. If we conform our lives to the will of God we shall be transformed into new creatures.

It was law among the Hebrews that certain parts of the crops, flocks and family were "holy unto the Lord." They set these apart for the use of God. We do give of our substances but not freely. Where we fail most is giving of ourselves and of our flesh. Entire churches have existed for years and not a single son has been given for the ministry. Organizations with a thousand members have never given a life for service in God's kingdom. Service is the fruit of faith; however very little service can be given without some volunteers to render it.

Service.

When we labor in the name of Jesus Christ our Saviour we are not doing the service for Him as much as with Him. Our conception of Christ and His mission determines how we work. Some are made to labor by God. They are forced into service. Others are found in the service for God because they are working for a wage. But the true conception of service is working with God. We are partners as well as brothers

in the mission of giving the world the message of God's love.

Service means wholehearted consecration. It is just as important to be clean and pure in all our thoughts, words and deeds as it is to be Christlike in our relationships with friends and foes. Let us make our lives mean most in this world by being entirely dedicated to Christ and His service.

TENTH SUNDAY AFTER TRINITY.

August 24, 1924.

HOW SELFISHNESS SHOWS ITSELF HOW TO OVERCOME IT

Gen. 13:1-18.

DAILY BIBLE READINGS.

Monday—Gen. 27.

Tuesday—Gen. 27.

Wednesday—Matt. 19:16-21.

Thursday—Romans 13:8-10.

Friday—1 Cor. 13.

Saturday—Gal. 5:13-26.

HINTS FOR LEADERS.

Appropriate Stories: Bible—"The Life of Lot" (Gen. 12:19), "Sin of Achan" (Joshua 7), and "Simon the Sorcerer" (Acts 8:9-24); other stories—"The Selfish Giant," by Oscar Wilde and Aesop's Fables on Selfishness.

Use the fifth Petition of the Lord's Prayer as a dialogue for two after which have it explained on the basis of Christ's ideal of forgiveness. Catechism—by Stump, page 126.

Subjects for Discussion: "Forgiving and Forgetting," "Unconscious Selfishness," and "The Forgiving Grace and how to acquire it."

Sometime during the year have all the members of the League to report some unselfish deed done. Record unusual examples of unselfishness that were done by the League members. List out on the blackboard something that could be done beginning with each letter in the word *Unselfishness*.

TOPIC.

Selfishness is a common sin. We are all guilty at times of this human evil. It is much easier to see the faults and sins in others than in ourselves. We are less prone to believe that we are as bad off as the facts are against us. If selfishness is to be entirely removed from our lives we must let the Spirit of Christ grow in us until ourselves are submerged in Him. The will of man is contrary to the will of God. The desires of the natural man are against the wishes of his creator. In other words man at his best is nothing in the sight of Almighty God. The only way to be anything in the sight of God is to be entirely renewed by the grace of His Son, Jesus Christ.

Personal gratification is the step that often leads to gross and heinous crime. When we are placing our desires above everything else we are making ourselves an object of worship. Extreme selfishness

idolatry. The first commandment is very definite in its condemnation of this sin.

Appearances of Selfishness.

This is an age of freedom. We often hear people speak of their rights. We are guilty of boasting what we have done. The considerations of the day are those related to the individual regardless how they affect the lives of those about them. The girls in the home think only of their pleasures leaving all the household duties for the mother to see after. The boys are concerned about their good times, forgetting that the greatest joys are those that are shared.

The world at heart is selfish. The advantages taken in business over the less shrewd bargainer is a transgression against that neighbor. The character that is trampled in the dust and put to shame by the socially ambitious is the victim of selfishness. A majority of the crimes great and small that are committed, are accomplished to satisfy the cravings of corrupt human hearts. Selfishness soon eats out of our lives the Love for God and man and withers the soul into images of the devil. The one great curse of humanity is its vain selfish heart.

Disappearances of Selfishness.

Self-forgetfulness is a rare trait. It is acquired and not a gift. There is only one way to get a self-sacrificing spirit and that is by making the Saviour our pattern and living according to that design regardless of its effect upon us. The joy that was expressed in the Life of Jesus came from His sacrifices for others. He was happiest when He was laboring for God and humanity. We can experience a similar feeling by placing the welfare of God's kingdom and the happiness of those about us before our own personal desires.

Selfishness can not be conquered in a moment. God's love is required to drive-out the personal gratifications. God's grace is needed to cleanse the heart of its guilt. The battle is not fought alone. And when it is over some man can not claim the glory for the hand of God has stayed the assaults of the devil who is the author of selfishness, a major weapon in his warfare. What we do and are is due to the grace of God through our Lord and Saviour Jesus Christ.

ELEVENTH SUNDAY AFTER TRINITY.

August 31, 1924.

JAPAN TODAY

Luke 24:45-53.

DAILY BIBLE READINGS.

Monday—Matt. 28:16-20.
 Tuesday—Mark 7:31-37.
 Wednesday—Matt. 10:5-7.
 Thursday—Acts 1:1-8.
 Friday—Acts 8:26-40.
 Saturday—Acts 11:1-18.

Japan is an island empire. It lies off the east coast of Asia. Four large mountainous and volcanic islands and many other islands and islets compose the country. The largest island is called Hondo or Nippon and it is 800 miles long and ranges from 50 to 100 miles wide.

Japan has an area of 147,655 square miles and on this very small amount of land there live nearly sixty million people.

The climate of Japan is quite interesting. In the northern part of the country they have practically Arctic cold temperature. In the southern part it is very warm.

Tea and raw silk are the principal products of the empire, being famous the world-around. Japan is also noted as a land of flowers. Everybody has heard about their chrysanthemums and cherry blossoms. The chief animals are the horse, which is smaller than the horses we have in America; the ox, their beast of burden; the dog, which is held sacred; and the cat, which is of a short-tailed species. Birds are very plentiful and fish is one of their chief foods. Of course, we all know how the Japanese like their rice.

The two principal religions are Buddhism and Shintoism. The chief practices of Shintoism are worship of ancestors and making sacrifices to departed heroes. Buddhism is the popular religion, but Christian missionaries are making friends for Christ every day. Every returned missionary tells us of the increasing power of Christianity in this great country.

The government of Japan has been made very much more democratic since 1889. Today the people have a large voice in the affairs of the country. Until the date just given Japan was ruled by an absolute monarchy.

There are 8,000 miles of railways and 20,000 miles of telegraph wires in the country. They have compulsory education for every child from six to fourteen.

The most terrible tragedy in the history of modern Japan happened in September, 1923. The cities of Yokohama and Tokio suffered most. We all remember the terrible earthquake. Tokio, the third largest city in the world, with five million people, was three-fourths burned from the fires caused by the earthquakes.

This is a little glimpse of the "Japan Today" which is the key to the Orient. We are to study this great country for the rest of this year in the missionary topics. May we do our part in changing the Japanese from their ancestor worship to the worship of the living Christ.

When you speak of the perfect type of mother, to a normal man, instinctively he conjures up the vision of his own mother.



Intermediate

Department



"AND JESUS GREW IN WISDOM AND IN STATURE, AND IN FAVOR WITH GOD AND MAN"

Our Intermediate Department is progressing rapidly. We are glad to report the following:

YORK DISTRICT.

An Intermediate Conference was held on May 24 in Christ Church, York, by the York District League.

The meeting was in charge of the President and Vice President of the Intermediate League of Christ, York.

The program was as follows:

Hymn—"Jesus, Like a Shepherd Lead Us."

Prayer—Rev. Traub.

Hymn—"What a Friend We Have in Jesus."

Scripture Lesson—"Remember Thy Creator in the Days of Thy Youth"—read by an Intermediate.

Violin solo—Trinity Intermediate.

Greetings from District Senior officers.

Paper—"How Can We Young People Serve Christ Best?"

Paper—"How Can We Young People Gather and Organize a Group to Serve Christ?"

Paper—"Shall We Organize an Intermediate League?"

Song—Intermediate Girls of Dallastown.

Talk—A Call to Deaconess Work—Sister Florence.

Greetings — Intermediate Secretary — Luther League of America.

Hymn—"Saviour, Breathe an Evening Blessing."

Lord's Prayer—Mizpah Benediction.

The papers were presented by three Intermediate girls, who in well chosen words told of the work of the Intermediate League, and its importance, and urged the organization of new societies. Much interest was awakened, and the affair was so successful that a similar conference will be held annually for the Intermediates.

THE NEW YORK INTERMEDIATES.

The Intermediates of New York are setting the pace. Six new societies were admitted at the State convention held in Utica

in May, making a total of 17 Intermediate Leagues in the State. Reports from ten of these show a membership of 215. Three are using the Reading Course and two have thus far adopted the Merit System. The total contributions for the year from the Intermediates amounted to about \$750.

Four new Intermediate Leagues in our District alone—the Brooklyn District—makes it possible to hold an Intermediate Conference there early in the fall.

There are also four new societies in Buffalo, which have not yet affiliated with the District.

An Intermediate Conference on "Putting the Intermediate to Work," was held at the State convention, led by Sister Pearle Lyeely, the State Intermediate Chairman, in which many interesting points were brought out.

INTERMEDIATE GIRLS' CONFERENCE.

In connection with the State convention the Girls' Intermediate League of the Church of the Redeemer, Utica, N. Y., were hostesses at an Intermediate Conference the first in the State.

The program was in charge of the President of the Intermediate League. The room was beautifully decorated with spring flowers, and the Redeemer girls, with arm bands, formed a Reception Committee. About 50 girls were present, representing St. Paul Zion's, Holy Communion, and Redeemer Churches.

"Tell It Out," was sung as an opening hymn. The Scripture Lesson, the Great Commission, was read by an Intermediate, and prayer was offered by another Intermediate. An address of welcome, in which the plan and program of the Intermediate League was outlined was given by the presiding officer.

A talk on the work of the Intermediate League, outlining the Merit System, the Topics and special plans, was given by the Intermediate Secretary.

Discussion followed, when questions were asked and answered by the Intermediates.—How can we serve Christ? How can our group best serve Christ. How can we organize an Intermediate League? Shall we organize? Can those over 16 aid by organizing?

the younger girls? How do we conduct our meetings? Should a leader be appointed for each meeting, or shall all be in charge of the President? Should you use the Topics at every meeting? How do you keep a record of the Merit System for each member? What are the requirements to become a deaconess? What education is necessary to be a missionary?

The conference closed with prayer by an Intermediate, the singing of "From Greenland's Icy Mountains," and the Lord's Prayer.

A Buffet Supper was served at the close by the "Big Sisters" of the Intermediates—some of the young girls of the Senior League who are acting in the capacity of counsellors for these younger members. This was interspersed with songs and cheers, and as part of the physical program, games were then played.

OHIO.

St. Paul's Luther League of Lima Ohio, held an interesting service on Palm Sunday afternoon, when 30 Intermediates were transferred to the Senior League. The League has been interested in redecorating its room in the Church parlors, in beautifying the Church lot with flowers, and in sending food packages to needy families across the sea.

ITEMS FROM PENNSYLVANIA.

Pennsylvania is planning big for its Intermediate program at the next convention. One afternoon will be given to Intermediate work, and the conference will be "different." The Intermediates of Berks, Harrisburg and Lancaster Districts will help in putting across this special session.

Boyertown Intermediate League is a lively organization. At a recent regular meeting which the Intermediate Secretary visited there were 167 Intermediates present. Now they are planning a general rally service.

THEREFORE

why not Intermediate work on a larger scale in your church, your District, your State? We have told in detail of what others are doing in order that you may know how to proceed. Work with the 'teen-age boy and girl is most important and most worth while. Try it.

One of the fine things about it is the willingness of the Intermediates themselves to help in every way. They have been participating in these conferences splendidly. We have some fine papers which have been prepared by them. Next month we hope to include one or two.

ANNOUNCEMENTS.

A Song Contest! We have long wanted

an Intermediate League Song, but could not find any one to write the same.

So the thought has come to us that perhaps some Intermediate would like to write the song.

We therefore announce an Intermediate Song Contest.

If a suitable song is received after it is duly approved by the Executive Committee of the Luther League of America, it will be adopted as the official song of the Intermediate Department.

The Seniors have their Luther League Rally Hymn; the Juniors have the Junior Rally Hymn; why shouldn't the Intermediates have a song all their own?

Here are the rules of the contest:

1. Any member of an Intermediate Luther League may enter the contest.

2. All songs must be sent to the Chairman of the Intermediate Department of the Luther League of America, the Rev. C. M. Teufel, 126 Orchard St., Woodlawn, Pa., by August 1, 1924.

3. The song may be written to the tune of any well known church hymn.

4. No songs will be returned, and the judgment of the Intermediate Chairman on the songs submitted is final.

Now Intermediates, get busy! Let us have a good Intermediate Song!

Intermediate Book Contests. As you know, there is an Intermediate Luther League Reading Course.

This course consists of six books as follows:

(1) *Martin of Mansfeld*—Seebach, a life of the hero of our Church written for boys and girls.

(2) *Making Life Count*—Foster, a book telling how to achieve success and how to choose a life work.

(3) *Fireside Stories for Girls in Their 'Teens*—Eggleston.

(4) *Around the Campfire with the Older Boys*—Eggleston. Two books of stories.

(5) *Heroes of the Church*—Miller, telling of the lives of some of the great leaders of the Church.

(6) *Fifty Missionary Stories*—Braine. Stories of the heroic work of some of our missionaries.

These are to be used in two ways:

(a) As study books in Intermediate Study Classes; the class meeting for six or seven weeks and studying the book chapter by chapter.

(b) Circulated among the members and read by each.

To encourage the latter, we have arranged the following *Intermediate Book Contests*:

1. *Essay Contest.* For the Intermediate writing the best essay on any one of these

books a reward of their choice of one of the books of the Course, suitably engraved with their name and how secured, will be given.

Essays must contain not less than 500 and not more than 2,000 words.

Same must be written on one side of the paper only.

Essays must be sent to the Intermediate Chairman, the Rev. C. M. Teufel, 126 Orchard St., Woodlawn, Pa., before October 1, 1924.

The winner will be announced in the December REVIEW.

The essay should contain in brief some of the main facts of the book, and the reader's impression of the same, and some things he has learned from reading it.

II. *Reading Contest.* Select any five of the six books in the Course.

Read them carefully.

A list of questions has been prepared.

Secure these from the Intermediate Chairman.

Answer the questions on any five of the books, sending the answers to the Chairman.

A certificate will be sent to each Intermediate reading five books and for each book the questions on which have been satisfactorily answered a seal (one each in the five colors of the Luther League emblem) will be affixed.

How many Intermediates will enter this Contest and receive a Certificate with five seals complete?

What District or State will have the largest percentage of its Intermediates completing the Contest?

August 3, 1924.

TREES

Rev. H. C. Erdman.

Psalm 1:1-3; Psalm 92:12-14.

HINTS FOR LEADERS.

1. Name all the trees you know. Take a tramp about you. Test your knowledge.

2. Tell of the shape of the tops of different kinds of trees.

3. The different kinds of leaves the various trees have.

4. Name the many uses for wood.

5. The article above on "Trees," if followed as given with Scripture references carefully emphasized, will give a good meeting.

6. The article, if reviewed in outline form on blackboard, will clinch points:

First lesson taught { when
Very beautiful { variation
{ thought suggested.

Follow with other lessons.

7. Tree planting time—plants observed.

THE TOPIC.

A tree lover said this, "And what a glorious object is a tree! How magnificent a

forest of them on the boundless plain or the mighty hillside! And the solitary tree—there is scarcely its match for beauty among unintelligent objects on the face of the earth. They are surpassed only by Him who walks among them in living and thrilling grace and beauty. 'In form,' though not in 'moving' like Him, 'how expressive, admirable!' The thick-topped maple, with its wholesome looking foliage, in whose close and dark recesses the song bird sings her 'wood note wild,' in the hot summer noon. The lofty, clear limbed, open boughed buttonwood, with its dainty leaf, its scarring trunk and its clean polished branches. And the elm, the patriarch of the family shade—the majestic, the shady, the antlered elm!"

Jesus said "Consider the lilies, how they grow." He might have said the same about trees. For I believe the dear Heavenly Father wants to teach us lessons from the trees.

There are many lessons the trees teach us. From the many I select three.

1. Trees are very beautiful. They are lovely in winter time when you can see the wonderful tracery of branches and twigs against the sky. They are lovely in summer time when covered with their living green foliage. They are wonderfully beautiful in autumn when thousands of unseen fairy fingers have painted the leaves in so many lovely colors. And, O, what a miracle in color the fruit trees in full bloom. The beautiful trees suggest something more beautiful—A Christian Life. "The righteous shall flourish like the palm tree. He shall grow like a cedar in Lebanon. Place before your mind the best Christian you know. Can you think of anything lovelier? One of the foundation stones of Christian life is love and (1 Cor. 3) teach us the many beautiful elements of it. In these reign in a life and behold what grand and beauty. (Gal. 5:22, 23.) "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and self-control." Surely a life that has these qualities is wondrously beautiful. Let us turn to one of the Old Prophets for a charming portraiture of a lovely life. (Hosea 14:5-8 read.)

2. Trees are very useful. They are useful for fruit, for lumber, shade, protection from storm. On hillsides they keep the soil from washing away, also their roots enable the soil to hold back water from excessive rains, and thus prevent floods, and they release it in drought to feed springs and streams. Many of the great floods and famines of China have been caused because all the trees have been taken from the hillsides.

An earnest Christian life is extremely

useful. Jesus said, "Ye are the salt of the earth," "Ye are the light of the world," "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." "I am the Vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

The first Psalm says that whatsoever a Christian does shall prosper. In so many ways a Christian life is useful; in making a happy home, making the community better and helping to give the Gospel to all people. He can encourage the faint-hearted, cheer the sick, and help the tempted to overcome.

A very interesting thing is told of the palm tree. In the great sandy desert, oases are found, and about the edges of these palm trees grow, and under their protection other fruit trees grow, and produce fruits, such as oranges and bananas. These delicate fruit trees could not endure the fierce heat and winds of the desert, without the gracious protection of the palm trees. There are many people about us who have a weak moral nature, or are so situated that they could not endure the terrible winds and heat of temptation, trials and persecution that come to all. O, a Christian can be to them a wonderful protection, so that they may be able to live fruitful lives. (Isa. 32:2.) "And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."

3. Trees are Victorious. The cold of winter that means death to very many growing things is to the tree but a few months of sleep. Storms that overturn houses and work great destruction, except in a few cases, leave the trees unharmed. Dry weather that withers and kills many forms of vegetation has no effect on the trees, for their roots go down deep and find moisture below. One season brings to an end the life of the grass, but the tree lives many years, and of the palm tree it is said, "brings forth fruit in old age." The trees are wonderfully victorious. It has not been given to the tree alone to gain victories, but to the Christian as well.

Read carefully the great victory chapter, Hebrews 11. Nothing could defeat those victors and victims of faith.

(1 Cor. 10:13.) "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it."

August 10, 1924.

THE NORTHWESTERN MISSION BOARD

(Supplement to Topic in Intermediate Topic Booklet for Topic of August 5, 1923.)

The Board of Northwestern Missions consists of twenty-one members, pastors and laymen, selected from the German Synods of the United Lutheran Church, and is entrusted with the care and development of the German or German-English missions of our Church.

The Board works in the following Synods, covering the territory as noted in the brackets: Canada Synod (Ontario and Quebec), Manitoba Synod (Manitoba, Saskatchewan, Alberta, British Columbia and North Dakota), Pacific Synod (Oregon and Washington), Wartburg Synod (Illinois, chiefly Chicago, and Iowa), the German Nebraska Synod (Nebraska, South Dakota, Montana, Colorado, Kansas, Oklahoma, and northern Texas) and the Texas Synod (in the southern and southwestern part of Texas).

There are 68 workers on the field, a general field secretary, three synodical Mission Superintendents, and 64 missionary pastors. They are in charge of 64 parishes, composed of 99 congregations, and have oversight over the spiritual welfare of 12,500 souls.

Mission work among the German speaking Lutherans is absolutely necessary, for if we—to whom they belong—do not take care of them, other churches are only too willing to send German missionaries among them, and win them over.

Though often German in the beginning, the work gradually becomes English most of the missions now using both languages in their services.

The crying need of the work is more men—more money.

August 17, 1924.

WHAT TO STUDY

Rev. Chas. E. Held.

2 Timothy 2:13-15.

THE TOPIC.

We believe all Luther League members should be equipped with a good knowledge of God's Word. It is not so much what we should study—but how shall we study to become workmen approved by God, not to be ashamed of the truth we study, but to be able to deal in a straight forward way with it.

I. Study the Bible topically.

How shall we study topically?

Make a study of a topic of the Bible.

Let us take *Sin* for example.

Let us recall a first passage regarding sin. Perhaps it will be Rom. 6:23. "The wages of sin is death." Our first passage then tells us what is the penalty for sin.

1. How did it come into the world? By one man. Gen. 3:6-7. Rom. 5:12.

2. How many have sinned? All. Rom. 3:9, 20, 23.

3. Is there no help for the sinner? (a) He may be saved by faith. Rom. 3:21-28. (b) He is saved by grace through faith. Eph. 2:8.

II. Word Study.

This may be a phase of Topical study, however, it is a valuable way of studying the word of God. Remember all prominent doctrines of Scripture center around certain words. Words are expressions of figures used. Examples of words—Repentance, faith, love, hope, heaven, fire, fear, peace, redeemer, grace, etc.

III. Biographical Study.

A most interesting form of study is that of the lives of leading Bible characters. The history of Joseph is one of the most romantic in literature. Study the wooing and winning of Rachel, the mother of Joseph by his father Jacob. Gen. 29 to 37. Study the lives of Adam, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Gideon, Samson, Samuel, David, Solomon, Jeroboam, Ahab, Hezekiah, Josiah, Isaiah, Amos, Jeremiah, Daniel, Elizah, Ezra, John the Baptist, Jesus of Nazareth, Peter, Paul, etc. A brief story can be written from each of these by any Intermediate League member, with much profit.

IV. Chapter Study.

Chapter study may be pursued in various ways. Let us think of favorite chapters study. Without attempting any complete analysis of the book in which the chapter is found, one can study the favorite chapter until he has its contents firmly fixed in his possession.

Examples. Take the 14th, 15th, 16th and 17th chapters of St. John. They are favorites with many Bible lovers. The 15th may be called the "Abide" chapter, names may be assigned to the others.

As an example of minute study we may take the 17th chapter.

V. Study of Books or synthetic study.

1. Read the book often.
2. Read it continuously.
3. Read it repeatedly.
4. Read it independent of any other book.
5. Read it prayerfully.

Gain the knowledge of the book simply by becoming perfectly familiar with its contents.

VI. The last study may be devotional study.

All study of the Bible that is done from a right standpoint is reverent, and may thus be said to be devotional, but there is a kind of study that bears directly upon spiritual life. In the spirit of prayer one

may search and find the message of the book, and be devoted to a more careful study of God's Word. "Study to show thyself approved unto God," a workman indeed and is truth.

August 24, 1924.

COURTESY

Mildred McCreary.

1 Peter 3:8.

Courtesy, a true Christian virtue, is founded upon love and kindness toward every one. We all know the common rules of etiquette, what to do and what not to do; but courtesy is more than that. It implies love, thoughtfulness and service.

To be liked and well thought of by every one who knows us, should be the desire of each of us. The boy or girl who is courteous at all times and in all places will very soon gain this end.

Think now of some persons, whom every one, young and old, really likes. Watch his actions. Listen to his conversation. Does he make the most of his opportunities to be kind and helpful?

To whom should we be courteous? Every one! True courtesy draws no lines of distinction. We are polite to our chums and acquaintances but often forget the poor, the friendless, the stranger.

Frequently we do nothing to hurt them but we also do nothing to make them happy. They are in our League and our class at school and yet we never give them a thoughtful or a pleasant word.

Make an effort to be kind to them. Do not ignore them. How often is a boy or girl left out of good times because of some small unimportant thing and the group is not courteous enough to overlook it?

Then there is the boy or girl of different nationality. Do we ever neglect or ill treat them? Here is a fine opportunity to practice courtesy. Imagine yourself in their land and treat them as you would like to be treated.

Courtesy may mean only a smile, a pleasant word or a helpful suggestion but it is these small things that count in our lives.

Six rules of courtesy for the Intermediate:

1. Matthew 7:12.
2. Neglect no one and do not leave them out of your good times.
3. Be especially kind to strangers.
4. Be considerate of other people's feelings in your actions and conversation.
5. Be ever kind and thoughtful with the aged. Small things to us are valued highly by them.
6. Be kind to people of your own age. Angry words or unkind actions gain nothing.

ing. Raise yourself above these things and you will be much happier.

Have the Intermediates suggest others. Consider the need of more courteous actions in your own League. Be careful to avoid suggestions that are merely good manners. Remember the meaning of courtesy.

SUGGESTIONS FOR THE LEADER.

Hymns: "Christ is Kind and Gentle."

"Feeble, Helpless, How Shall I?"

Psalms 119, Part 2.

Prayer for the Spirit of God to guide us in all our thoughts and actions.

Have the Intermediates suggest applications of the Topic.

Some of these should be acted upon.

—♦—
August 31, 1924.

THE FARMER

Rev. H. C. Erdman.

Gen. 2:15. Heb. 3:23; 4:2. Matt. 13:1-9; 24-30.
Mark 4:26-29. 2 Cor. 9:6. Gal. 6:7.

Of two things at least about the farmer we may be certain.

1. It is the oldest of all occupations, it was instituted by God as told us in Gen. 2:15. "And the Lord God took the man and put him into the Garden of Eden to dress it and keep it." Gen. 3:23.

Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken.

2. It is the most necessary of all occupations. Man must have food and raiment, etc. The first and principal needs of people come from the farm.

To those who have eyes to see it is the most interesting occupation. "For the man who loves the open, whose heart responds to the soft music of meadow and field, whose love is attuned to the rhythm of the seasons, who feels the romance of intelligent care of the soil and plants and animals"—it is the most interesting of all occupations.

"He can gain wisdom from the sermons preached by the rocks, joy from the songs of little rivers, peace from the evening hymns that arise from meadow and woodland."

Mr. L. H. Bailey has given us a poem that wonderfully sets forth this idea:

I stand in the fields
Where the wide earth yields
Her bounties of fruit and grain;
Where the furrows turn
Till the plowshares burn
As they come round and round again;
Where the workers pray
With their tools all day
In sunshine and shadow and rain.

And I bid them tell
Of the crops they sell
And speak of the work they have done;

I speed every man
In his hope and plan
And follow his day with the sun;
And grasses and trees,
The birds and the bees
I know and I feel every one.

And out of it all
As the seasons fall
I build my great temple alway;
I point to the skies
But my footstone lies
In commonplace work of the day;
For I preach the worth
Of the native earth—
To love and to work is to pray."

The farmer's occupation is not only for growing crops, but for growing character. "We raise men here," said a Massachusetts farmer.

The country has for ages been producing many of the best people in all walks of life. The writer was for some years a pastor of a church in Pittsburgh. In the Church Council there were ten men. Nine of them were reared in the country.

There is a tremendous need today.

More people to live on the farm. To check the present exodus from the farm. To turn the tide back to the farm. To strengthen and encourage the country church. For our best young men to dedicate their lives to be pastors of country congregations.

SUGGESTIONS FOR THE LEADER.

The story of a wicked farmer—Gen. 4:1-15.

The story of a rich but selfish farmer—Luke 12:16-21.

The story of a brave farmer—Judges 6:11-39.

The story of a good farmer—Ruth 2.

Compare the present equipment—his farming machinery, etc., with that of our grandfathers.

Study the crude methods of farming in heathen lands with that in our own country. Why the difference?

How many of the members of the Church were reared in the country?

TAKE IT WITH A GRIN

"Well, we didn't get anything we went after, so I'm through." This is a common remark often heard these days. This is the wrong spirit. If you didn't get what you "went after," you should retain your membership and work twice as hard in the future as you have in the past, determined to put it over next time. You do yourself an injustice by not sticking with it. Take your setbacks with a grin. Remember the old threadbare yarn of the last laugh. Maybe the final chuckle will be yours next time.—*Railway Carmen's Journal.*



Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF" THE PROGRAM PACKET.

The new program packet, with additional material for the meetings from July to December, 1924, is now available.

It contains the following leaflets:

Junior Superintendents Manual.

Junior Luther League Rally Hymn.

Pantomime—"My Faith Looks Up to Thee."

Dramatization—The Story of Queen Esther.

Exercise—"Luther's Coat of Arms,"

"The Honorable Japanese Fan"—

Junior study class—foreign. "Saving America Through Her Boys and Girls"—Junior study class—home.

Exercise—"Wanted—A Junior Leader!"

"Like Jesus"—material for opening devotional exercises.

Dramatization—"Here I Stand" (Reformation).

Exercise—A Presentation of the Church Year.

The Junior Luther League Reading Course.

Exercise—"Why A Junior League?"

Thanksgiving Program.

Christmas with the Juniors.

The packet sells for forty cents, and can be ordered from this office.

JUNIOR READING COURSE CERTIFICATES.

We have just one hundred Junior Reading Course Certificates. These will be issued to those Juniors who complete the reading of the six books of the Junior Reading Course:

The Shepherd Psalm for Children

Martin of Mansfeld

The Honorable Japanese Fan

Some Boys and Girls in America

Leaves From a Japanese Calendar

The Singing Weaver and Other Stories.

These books cost, complete, \$4.50. Get six people to buy them for your Juniors. To the first hundred Juniors whose Superintendents send in word that the books have been satisfactorily read these Certificates, duly signed by the President and Literary

Secretary of the Luther League of America will be awarded. Their names will be listed in the REVIEW. Summer time is a good time to read. Who will be the one hundred lucky Juniors?

"BETTER AMERICANS."

In the Program Packet will be found a leaflet, "Saving America Through Her Boys and Girls." Read this carefully, and plan for a study class with your Juniors, using the text-book, "Better Americans."

First acquaint yourself with the necessity of work among children by reading "The Child and America's Future," one of the books of the Senior Reading Course.

Then plan for six weekly meetings with the boys and girls. Get the book, "Better Americans," which comes in cloth only, selling for seventy-five cents, and is for the teacher's use.

The class will be of great interest to the children and will make them better and more intelligent Christian citizens.

See the report below of the class which studied the foreign book on Japan. Can you not have a number of just as interesting reports on "Better Americans?"

A JAPAN STUDY CLASS.

Coshocton, Ohio. The following is the report of the "Japan Junior Class" which these Juniors held:

"The Honorable Japanese Fan" was studied by our Juniors during March and April in a series of six meetings. Attractive posters were made, some by the old Juniors, some by the Superintendent, advertising the meetings.

The meetings were held on Tuesday evenings at the different homes of the Juniors. One chapter of the book was studied each night. This was usually done by the old members. Each told in his own words the substance of the chapter. At the close of the discussion the superintendent summed up the principal items which were then written in their lantern shaped booklets. The covers of these were gaily decorated and on the inside were put notes, some Japanese words, and some pictures relating to the book studied, such as the Japanese flag, and a Sinbearer. Thus the children have a book of valuable information which

they prize highly. At the close of each devotional meeting we have a Busy Hour, during which time the various Japanese objects were made. Among these were a fan, lantern, parasol, screen, fish, jinrikisha, and fruit basket with fruit. When the study of the book was completed, these objects were displayed in the vestibule of the church, the exhibit being arranged by the Juniors.

Immediately after Lent, we had a Japanese Party for the mothers of the Juniors, at which time they were entertained with a Japanese program by the League. The invitations and favors for the party were also made by the Juniors.

We feel that the study of the book was worth while, for not only did the Juniors gain valuable knowledge of both the religious and economic conditions of Japan, but it has also stimulated a missionary interest.

The Juniors voted to give the offerings of the six weeks of Japanese study toward the education of a child in the Japanese kindergarten. We are sending therefore four dollars for this purpose.

Doesn't that sound interesting? Why not a "Japan Junior Class" in your Junior League? See the leaflet in the packet—"The Honorable Japanese Fan"—and do likewise!

DISCOURAGEMENTS?

Christ, York, Pa. "What a privilege to work with the children! But the responsibility is even greater, for we have under our teaching the future men and women of the Church and it is up to us to so train and mould their young lives that they will be leaders and workers, not leaners and shirkers.

"Discouragements come at times, but are soon dispelled, not only by divine help, but by the children themselves when unexpectedly they in some way prove that our work is not in vain.

"Our last meeting fell on a stormy evening, slush to wade through and rain in a steady downpour. Lessons all planned and prayerful preparation on the part of the teachers and now to have it all spoiled! But not so; they came until we had a goodly number, and what a blessed meeting we had. The lesson was 'The Last Supper,' and was guided by the Superintendent, and led by Romaine Schiding, Freddie Reeve, Bernadetta Salzgeber and Ruth Reeve. We had one visitor, Miss Snyder from Bethany Church, who came to see just how Christ Church conducts a children's organization, and who expressed herself in the following manner: 'I never saw a group of children carry out so intelligently a program of such a nature, just how do you do it?' We were glad to tell her that is why we have a Junior

Luther League, to develop leaders to work at the home base.

"Discouragements? No, a deep feeling of gratitude that we are permitted to work in this wonderful field of service. Come and see your boys and girls at work. Encourage them to do still greater things and sometimes breathe a simple prayer for strength and continued success for those who are endeavoring to open up and unfold visions of service to this group of children."

THIS FROM KANSAS.

The Junior Luther League Superintendent of Kansas writes thus: To the pastors and those interested in the Junior Luther League: In looking over the roll of the Kansas Synod I find there are forty congregations. The number of Light Brigades reported is five; the number of active Junior Luther Leagues is two.

The Lutheran Church has always placed its hope of the future in the proper instruction of the children in the word of God. Nearly all the religious teachers realize that the Sabbath School hour is not enough. We are now having Week Day Religious Education and Vacation Bible Schools.

Do you realize what a help the Junior Luther League would be to your children? History, doctrine, missions and devotional subjects are studied. Also an opportunity to give expression to the emotions are given, as doing some kindness in your local community or packing a box for the children of other lands.

The Junior Luther League starts the child, the Senior League continues the education, and the Church reaps the reward in good members and better officers. Children up to twelve years of age are eligible for membership in the Junior Luther League. Start it now. "Now is the accepted time."—Ruth Koogler, Junior League Superintendent Kansas Synod League.

REGISTRATION.

Additional Junior Leagues which have registered are as follows. We want the full quota—175—of all our Junior Leagues to register. Send in on a card the name of your church, the name and address of the Junior Superintendent, the date when organized, and the number of Juniors enrolled. You will then be assigned a Registration Number, and will be mailed a Registration Certificate.

52. Redeemer, Monaca, Pa.
53. St. Luke's, Freeland, Pa.
54. St. John's, Mauch Chunk, Pa.
55. St. John's, New Freedom, Pa.
56. Lutheran Church, Frederiksted, St. Croix, Virgin Islands.
57. Christ, Beaver Falls, Pa.
58. St. Luke's, N. S., Pittsburgh, Pa.

59. Emmanuel, Coshocton, Pa.
60. First English, Duquesne, Pa.
61. St. John's, Kutztown, Pa.

PHILADELPHIA DISTRICT JUNIOR RALLY.

On May 24 in Trinity Church, Germantown, the Philadelphia District Junior Leaguers met for their annual Spring Rally.

The opening exercises conducted by the Junior officers consisted of the reading of a Scripture Lesson, the unveiling of a picture, "Head of Christ"—Hoffman, and a prayer by the Juniors.

A shield was presented to the Junior League of the Martin Luther Neighborhood House for having the largest number present at the last Rally.

An Exercise—"The Juniors At Work,"—showing the place of the Junior, Intermediate and Senior Leagues, and the work of each was a feature. The three departments of the League, as well as the divisions of each, were represented by the Juniors of Trinity, Germantown. Interspersed through the exercise, the Junior League of Zion, Olney, represented Bible Work by Giving a dramatization of the Story of the Good Samaritan; St. Michael's Junior League represented Hero Stories by acting out the story of Little Samuel; St. Paul's Juniors depicted Church Doctrine and Work by giving an exercise showing the Church Seasons; Missions was given by a Trinity Junior in Japanese costume; picture Work was represented by the telling of a Bible story from a Picture Chart by one of the Juniors of the Neighborhood House League.

Special music was rendered by St. Paul's and Apostles' Juniors, violin and piano selections, and Apostles' Junior choir gave several selections.

A social hour followed.

YORK DISTRICT JUNIOR AND INTERMEDIATE CONFERENCE.

On Saturday afternoon, May 24, in Christ Church, York, the annual Junior and Intermediate Conference of the York District was held.

A large number of Juniors and their leaders were present and the following program was rendered:

Hymn—"Saviour Like a Shepherd Lead Us."

Scripture Lesson—"Suffer Little Children"—by a Junior.

Prayer—Sentence prayers by Junior Superintendents.

Psalm 1—Recited by Juniors in concert.

Hymn—"Stand Up, Stand Up, for Jesus."

Address of Welcome—Christ Junior League President.

Piano Solo—Spring Grove Junior.

Reading—Trinity Junior.

Song—Hellam Juniors.

Recitation—Union Junior.

Recitation—Christ Junior.

Vocal Duet—Dallastown Juniors.

Piano Solo—Christ Junior.

Hymn—"There Is a Happy Land."

Bible Story—"Christ Feeding the Multitudes"—Christ Junior.

Recitation—Union Junior.

Song—Christ Junior.

Recitation—Union Junior.

Reports from Junior Superintendents.

Greetings from Senior League Officers.

Roll Call of Junior Leagues of District
Story—"Christ in a Boat"—Christ Junior.

Junior Rally Hymn.

Greetings—Junior Secretary Luther League of America.

Impromptu Stories—Told by Juniors.

Announcements.

Hymn—"Jesus Loves Me This I Know"

This program lasted from two to five o'clock. It was in charge of the President and Vice-President of the Junior League of Christ Church. A Junior pianist presided at the piano, and song sheets containing all the hymns used were distributed.

The Junior Superintendents reported splendid progress in the work during the year. About 675 Juniors are enrolled in the District. All the societies use the Junior Topics and Packet. One League packed a box for India, another attended a joint meeting with the Senior League and presented the Topic, another especially featured Bible work.

The Juniors of the District provided Registration Certificates for the Junior Department of the Luther League of America and have installed and pay for a telephone at "Opportunity Centre," the Italian Mission of York. Announcement was also made of a Junior picnic for July, and a series of Junior Conferences to be held monthly during the winter.

An Indoor Picnic followed from five to six, with lunch, ice cream cones and a lollipop scramble.

From six to seven a Sing was conducted and a Story Hour with stories told by various leaders followed.

The Intermediates came in for their share of the program in the evening, from 7 to 8:45, and so interested were the Juniors that almost all stayed for the evening as well!

Is it to be wondered that League work is growing in the York District? The start with the Juniors. "Go and do thou likewise!"

THE AUGUST TOPICS.

(Note—The Topics for the summer months are of a more informal nature, and more easily arranged and will keep the children together during the summer. Hint

are given for each meeting, but no set program, as each leader can plan her own meeting to meet her needs.)

August 3, 1924.

STORY HOUR

Matt. 13:24-30.

For Bible stories at this meeting, have several of the Parables of Jesus told by several of the Juniors.

Make the rest of this meeting a "Missionary Story Hour." Send fifteen cents to the Women's Missionary Society, 723 Muhlenberg Bldg., Philadelphia, and ask for some leaflet stories which can be told to the children. "Gingerbread or Missions," "When Little Pine Prayed," "Why Michelina Does Not Like Flowers," are three which can be used.

If you have available Miss Applegarth's book, "Missionary Stories for Little Folks" use some of the stories in that book.

August 10, 1924.

STORY HOUR

Matt. 13:33.

Tell "Church Stories" at this Story Hour—stories of church history.

Have one of the Juniors tell the story of Martin Luther. Then tell stories of Charles and John Wesley, Calvin, Knox.

Stories from "The Singing Weaver," one of the books of the Junior Reading Course, may be told.

August 17, 1924.

SUNSET MEETING

Luke 24:29.

Hold this meeting out of doors just at the sunset hour.

Let the aim be purely devotional.

Singing several hymns and have several Bible stories told.

"Now the Day Is Over," and "Day Is Dying in the West," are good hymns to use.

After the Bible story, if the meeting is held on a weekday, simple refreshments may be given the Juniors, lemonade and cake, or pretzels. Close with a prayer for God's care of all His children during the night.

Here is the report of one such meeting held last year, which gives additional helps:

"Our outdoor meeting was a splendid success. The lesson was given by three Junior girls. The truths contained in this Bible lesson of 'The Sower and the Seed,' were presented very well by these girls. Sentence prayers were offered by a group of nine or ten boys and girls. Good, rousing hymns were sung. An interesting story was told by another Junior. As the closing prayer-hymn, 'Saviour, Breathe An Evening Blessing,' was sung, the new moon showed

her golden crescent over the church steeple against a background of lavender, rose and gold left by the setting sun. The deep impression made upon the children lasted, and each one carried home a clearer vision of God and His majesty and love, and the evening was certainly worth-while."

August 24, 1924.

A HAMMER BLOW THAT WAS HEARD AROUND THE WORLD

(Luther)

John 8:32.

Continue the lessons on the life of Luther, resuming them at this meeting.

The material is found in "Martin of Mansfeld."

Use Chapter 9 for this lesson.

Mount the pictures in the book on a frieze of black, red, white, blue and gold (yellow) cardboard, and put them up in the Junior room permanently.

August 31, 1924.

DR. MARTIN'S BONFIRE—BURNING THE PAPAL BULL

(Luther)

1 Peter 1:25.

This is another Luther Lesson.

Use Chapter ten—having one of the Juniors tell the story.

Sing one verse of "A Mighty Fortress Is Our God," and spend the rest of the time in memorizing "Lord, Keep Us Steadfast in Thy Word."

(Note—Make these summer meetings so attractive and interesting, that the children will come in spite of hot weather. Arrange summer games and outings and out-door meetings. Realize that it is easier to hold the members during the summer than to win them back in the fall. If you have always "closed up Junior League for the summer," this year try keeping it going regularly with these short, but varied and interesting special features. Keep the meetings short, make them attractive, and at the close of the summer *your* Juniors will say as did one Junior League last year, "Well the out-door meetings have come to an end. We knew that they would have to end sometime, but we are all so sorry to see them end for we all enjoyed them so much!")

Then start with your fall meetings, making them just as interesting as these summer meetings, and your boys and girls will be ready for the real work of the winter.)

HE FOOZLED

"How did you get your mustache into this condition?" asked the barber. "Guess I'll have to take it off."

"All right. I tried to steal a kiss from a girl who was chewing gum."

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

PENNSYLVANIA

YORK DISTRICT.

The York District League on April 29 presented the pageant, "The Search for the Light," in the York High School Auditorium. Over 300 Leaguers participated and the colorful costumes and large choir accompanied by an orchestra rendering special music during the pageant combined to make one of the largest and most successful events ever staged by the York District.

The pageant depicts man's search for God throughout the ages and shows at the same time the inadequacy of the non-Christian religion, and the responsibility of the Church to carry the message of the Gospel to the whole world.

America and her court were depicted by Leaguers of St. Luke's; the Egyptian worshippers, Trinity, York; Chaldean worshippers, St. Peter's, York; Hindu, Grace, York; Confucian, Christ, Dallastown; Buddhist, Christ, York; worshippers of Jupiter, Emanuel, York; Mohammedan, St. Matthew's, York; Israelites and prophets, Messiah, York; celestial voices, St. Mark's, York; children of the Church, Christ Intermediates, and Juniors of Union, York; the Christian Church, Zion's, York; volunteers, pastors, deaconesses, parish workers, and Leaguers of York churches.

KENTUCKY

LOUISVILLE.

Bethany Church League, one of the live Leagues in the State of Kentucky, recently worked a unique plan at a social gathering. Every person present was measured and taxed one cent for each inch of his or her height.

NEW JERSEY

OLDWICK.

The Senior Luther League of Zion Church, Oldwick, has had a very successful year. The President of the New Jersey State League, the Rev. Dorr E. Fritts, is pastor of the church, and the Secretary of the State League is also a member of this local League.

The League has included in its yearly budget \$50 for a catechist in India, paid State and national dues, given \$20 to Luther League extension work, instituted a Luther League Reading Course and is planning to send a boy or girl to Camp Taylor for one week during the summer.

During the year the League has held a business-social meeting each month, which has afforded all members real recreation. Several plays have been given by the members. One play, a musical comedy, "The Minister's Wife's New Bonnet," was not only considered a great success at home but also at Pottersville, a neighboring town, where it was presented.

During the months of February, March and April, a contest was held. The members were divided into two teams, the Blues and the Golds. Each team was desirous of scoring the most points which were given for daily Bible reading, prayer, attendance at devotional meetings, taking part in the meeting, and attending all committee meetings. The contest developed

great enthusiasm on the part of all members. During the early part of June the losing team will give a supper party to the winning team.

MICHIGAN

GRAND RAPIDS.

The Luther League of Trinity Church has been admitted to membership in the Lutheran League of America.

OHIO

WESTERN DISTRICT LUTHER LEAGUE OF OHIO.

The three Luther Leagues of Findlay, Ohio—Trinity, First, and St. John's—held a joint devotional meeting Sunday, May 18, at St. John's Church. Lively discussions together with special music made a very interesting meeting. There were about 115 present. A banner was awarded St. John's League for having the greatest number in attendance.

ZANESVILLE.

The joint meeting of Luther Leagues in the Zanesville District, which was held in St. John's Lutheran Church, Zanesville, Ohio, Friday evening, was largely attended by members and representatives from Newark, Roseville, Mansfield and two Leagues in this city.

William O'Neal, President of St. John's League, acted as toastmaster at the banquet. Miss Vashti Jones, a local attorney, gave an address on "Just Bein' Good;" Mr. Linserey, of Mansfield, also gave an address; Mrs. W. L. Dowler sang several solos; each President of visiting organizations gave brief talks, and the social part of the program consisted of "stunts" given by each League.

Singing the Luther League Rally Hymn closed the meeting.

NEW YORK

BROOKLYN AND LONG ISLAND CHEER SONG AT UTICA CONVENTION.

We're from Brooklyn and Long Island,
And we want the world to know,
So we have to sing this song to folks,
No matter where we go.
Our work is for the Master,
We are doing all we can
To make the world a better place,
And help our fellow-man.

CHORUS:

Hurrah for Brooklyn and Long Island!
Three cheers for Brooklyn and Long Island!
We're from Brooklyn and Long Island
And we want the world to know.

We try to make folks happier

In doing what we may—

A deed of kindness here and there

As we go on our way.

As for the Fifteen Points now,

We don't want to make you sore,

But we're going to ask the folks up here

To add a couple more.

Chorus.

You can't help knowing one of us

If e'er you chance to meet,

'Cause we've got a special trademark,
It's one that can't be beat.
In Brooklyn and Long Island
It is our special style
That everybody wear a smile,
And wear it all the while.

VIRGINIA

SALEM.

Inspiration one said: "I'd like to find Expression."

Opportunity answered: "Acquaint yourself with Cooperation."

Inspiration had just returned from the Synodical Luther League Convention held at Richmond last January and in silent contemplation was considering ways and means of increasing the Luther League spirit in our Synod. Inspiration, since it is an omnipresent spirit, was found to be dwelling in the hearts of three individual Leagues situated not so far from one another. The result of the above conversation you will observe in the account which follows:

On Sunday, March 30, 1924, the Luther Leagues of St. Mark's and Virginia Heights, Roanoke, Va., and College Church, Salem, Va., met together in College Church for devotional services and the discussion of the Luther League topic assigned for that day, "A Day With a Foreign Missionary." This was the first of a number of meetings which these three Leagues purpose to hold quarterly.

The three Leagues participated in the program, which was one of inspiration and help to the many Leaguers and visitors in attendance. A hearty welcome was extended to the visiting Leagues by the President of College Church League, Miss Vivian Cronk, who presided over the meeting, and also by the pastor, the Reverend J. S. Kleckner. Words which expressed the purpose of these joint meetings and the strength derived from them were heard from Mr. F. A. Bostian, President of the Synodical Luther League.

Interesting and helpful talks on the topic were given by Mr. E. V. Crowe, President of St. Mark's League; Miss Margaret Coyner, of Virginia Heights' League, and Mr. B. S. Alleman, of College Church League. Special music was rendered by the Leagues of St. Mark's and College Church. Stereopticon views of "The Sunrise Kingdom" were presented by Mr. R. B. Silcox, of Virginia Heights League.

The purpose of the joint meetings of these three Leagues is not only to unite in their devotional services and discussion of Luther League topics, which alone would be well worth the gathering, but also to promote the Luther League spirit and its principles among the young people of our Lutheran churches and to be of some real value to those in our vicinity.

TEXAS

GALVESTON.

The Senior League of Galveston numbers 74, and the Intermediate League has 56 members. Both are actively at work. Any Leagues that may wish to correspond occasionally with other Leagues for the purpose of exchanging information, ideas or suggestions regarding League work, please communicate with Mr. G. A. R. Dean, 3709 Avenue N, Galveston, Texas. An exchange of ideas will be mutually helpful, and this League will be more than glad to hear from both Senior and Intermediate organizations.

ILLINOIS

CHICAGO, UNITY.

Our League has purchased an addresser press for the use of the church and we are furnishing a room in our church which will be known as the Luther League Room.

BOOK REVIEWS

GRADED LESSONS. By Geo. A. Fahlund. Six volumes. Price per volume, cloth, 40 cents. These are a series of graded lessons on Luther's Catechism for children from 8 to 13 years.

The text books for grades III and IV contain lessons on the catechism, illustrated with Bible stories and hymn verses.

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The books give much practical material and would be very helpful to teachers of weekday religious or daily vacation Bible schools.

LIFE SERVICE

(Continued from page 11)

Bring each man his laughter and each man his tears.

No; the kind of people on earth I mean
Are the people who lift and the people who lean.

Wherever you go you will find the world's masses

Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load

Of overtaxed lifters who toil down the road?

Or are you the leaner, who lets others bear?
Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

SOCIAL MEETINGS

(Continued from page 14)

chicken. Fox chases chicken up and down lanes, and when about to capture it, leader commands "left face" or blows whistle, and new lanes are formed, throwing the two runners far apart. New runners should be chosen frequently.

Squirrel in Trees. Players stand in groups of threes, with hands on each other's shoulders forming trees. In each tree is player representing squirrel. One odd squirrel without a tree. Upon signal, all squirrels must exchange trees, the odd squirrel trying to secure a tree in the scramble. The one left out becomes odd squirrel for next time. Players forming trees should change off with squirrels occasionally.

Partner Tag. One runner and one chaser. Rest of players form in circle and lock arms in couples. Runner may save himself from being tagged by locking arms with one player of a couple. The other player of the couple then becomes runner. If runner is tagged he becomes chaser and his chaser becomes runner.—*Handbook of Games and Programs, La Porte.*

EDITORIAL

(Continued from page 16)

sence of Lutheranism, full enjoyment of American liberties is not possible. Thousands of Catholics have landed on our hospitable shores and have remained in bondage to the Roman hierarchy. And in the measure that Puritan sects feel themselves bound by Old Testament laws, they fail to enjoy the full measure of our liberties. Unalloyed fruition of American freedom is possible where the heart has come to the knowledge of the liberty wherewith Christ has made us free, as preached by Martin Luther.

When therefore we Lutherans stand steadfast in our spiritual liberty, when we refuse to be entangled in the yoke of Papal or Puritan bondage, and when in gratefulness toward God we proclaim the spiritual liberty which is the essence of Lutheranism we are loyal to, we strengthen and foster all that is truly great and glorious in Americanism.

When a man is tickled to death with one editorial and disapproves of another in the same paper, he writes the editor about the latter.

CLASS EXCUSED

At a recent school examination the following were some answers made to questions:

1. The way that germs enter our bodies is by traveling on street cars.
2. To avoid germs stand alone in a crowd.
3. To prevent teeth decaying wrench them out every morning.
4. To disinfect the throat gargle with a weak delusion of carbolic acid and water.—*Austin Masonic News.*

ALL AT SEA

A girl at a public library inquired if "The Red Boat" was in.

"I don't think we have the book," she was told.

"Excuse me," said the girl. "I made a mistake. The title is 'The Scarlet Launch'."

After a search the library assistant said that no such book was in the catalog.

"But I am sure you have the book," the girl insisted. Suddenly she opened her handbag and produced a slip of paper on which something was written. Then she blushed. "Oh, I beg your pardon," she said. "It's 'The Ruby Yacht,' by a man named Omar, I want."—*Boston Transcript.*

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